A

DISSERTATION

ON

JACOB's Prophecy,

GEN. xlix. 10.

לא יסור שבט מיהודה ומחקק מבין רגליו
עד־כי יבא שילה ולו יקהת עמים׃

Lo jaſor Shebeth miJehuda, veMehokkak mebin raglaio, gnad ki jiba Shiloh, velo jikeheth ommim. *Hebr.*

Οὐκ ἐκλείψει Ἄρχων ἐξ Ἰούδα, καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ, ἕως ἐὰν ἔλθῃ τὰ ἀποκείμενα αὐτῷ· καὶ αὐτὸς προσδοκία ἐθνῶν. *Septuagint.*

Non recedet Virga ex Juda, & Legiſlator de inter pedes ejus, uſquequo veniat Shilo, et ei obedientia populorum. *Arias Montanus.*

The Scepter ſhall not depart from Judah, nor a Lawgiver from between his Feet, till Shiloh come, and to him ſhall the gathering of the People be. *Engl. Bible.*

Humbly offered as a Supplement to the Biſhop of *London*'s admirable Diſſertation on the ſame Text.

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Advertiſement by the Author.

THE following Sheets are the Production of a few leiſure Hours, and may indeed appear as only an Enlargement on Biſhop *Sherlock*'s Plan: But that excellent Performance was never in my Hands till ſome time after theſe Obſervations had been communicated to a Friend, and from that Friend it was that I then had the Reading of it. I had ſeen, it's true, ſome Quotations from the Biſhop, in *Stackhouſe*'s Hiſtory of the Bible, which I had conſulted in the Proſecution of this ſmall Eſſay: And now that ſome Friends have thought fit to introduce it into the World, the Publick may pleaſe to receive it as a Supplement to Dr. *Sherlock*'s Diſſertation; and it is hoped they will candidly forgive this Attempt towards the clearing up a Matter of ſuch Importance to Chriſtianity in general.

Advertisement by the Author.

THE following Sheets are the Production of a few leisure Hours, and may indeed appear as only an Enlargement on Bishop Sherlock's Plan: But that excellent Performance was never in my Hands till some time after these Observations had been communicated to a Friend, and from that Friend it was that I then had the Reading of it. I had Reason, it is true, some Questions from the Bishop, in Vindication of the Authority of the Bible, which I had omitted in the Prosecution of this small Essay: And now that some Friends have thought fit to introduce it into the World, the Public may please to receive it as a Supplement to Dr. Sherlock's Dissertation; and it is hoped they will candidly forgive this Attempt towards the clearing up a Matter of such Importance to Christianity in general.

A

DISSERTATION, &c.

SIR,

I HAVE at laſt digeſted into ſome Order the few Obſervations I had made on that famous Prophecy of the Patriarch *Jacob*, *Gen.* xlix. 10. " The *Sceptre* ſhall not depart from Judah, nor a *Lawgiver* from between his Feet, until SHILOH come, *&c.*" by which I intended to ſhew that the Interpretation given of it in moſt of the Tranſlations I have ſeen, does not come up to the Patriarch's meaning, and fixes no certain determinate Æra for the accompliſhment of the Prediction. I remember you ſeem'd to be ſurpriz'd when I ſaid ſo, and deſired to ſee my Reaſons for ſaying it. And it is in compliance with this Deſire, that I have thus adventured to give my thoughts on the ſubject, although perhaps in a manner new, and contrary to the hitherto received Opinions. It is a long time ſince I looked on this Prophecy, as one of the ſtrongeſt Arguments of that kind in confirmation of our holy Religion, even as it ſtands tranſlated in our *Engliſh* Bibles: And I never could read the ſubſequent Hiſtories

of the *Jewiſh* Nation from their firſt Eſtabliſhment into a ſeparate State down to the ſeveral Epochas of *Græcian* and *Roman* Power, without a certain ſort of fear leſt any thing ſhould be found occurring in that ſpace of time which might ſeem to weaken the force of ſo beautiful a Prediction, or give the Enemies of the Goſpel any handle to turn the Edge of the Argument another way. And how much was I mortified, when I found that long before our MESSIAH came, the *Sceptre* and *Lawgiver*, according to the common idea of the words, were departed from *Judah*, and that the *Jewiſh* People had for many years before his appearance been deprived of the Privilege of having Kings and Governours of their own Nation. So that upon perceiving this I could not but conclude, either that the inſpired Patriarch had not the coming of the *Meſſiah* in his eye, or that his expreſſions carried another ſenſe than what they have been hitherto taken in. This put me upon looking into the *Hebrew* Original, and diligently (as far as my ſmall, and but late, acquaintance with it could go) examining every principal word contained in the text, from its uſe and application in other Paſſages of the ſacred Records, which I find is by Commentators thought to be the beſt, if not the only, way of coming at the true meaning of the Phraſes of the Spirit of God. This Inquiry, I thank God, though a little tedious,

has

has turned to very good Account for the Satisfaction of mine own Mind; and I am now fully ſettled in the Belief, that the coming of the *Meſſiah* was the main Intendment of the Prophecy, and that it has been fully and literally accompliſhed, though not in the Acceptation moſt people have been all along taught to put upon it. And as it is a Point of ſuch univerſal concern to all Chriſtians, and dips into none of the modern Controverſies that are ſo warmly agitated among us, I am therefore not aſhamed to let my thoughts upon it be ſeen, though perhaps from ſome ſorts of People, I may meet with no favourable Appellations for ſo doing. God knows my intention is good, and to do good; and were my ſphere of reading more extenſive than my preſent ſtraitened way of life can reach to, I doubt not, but I could make what I am to advance, plain and clear beyond all contradiction. However the little I have done may poſſibly awaken ſome good Chriſtian, of more talents and opportunities, to look into this, and many other important things of the like nature, to the Confutation of the many Infidels, Deiſts, and Scoffers of the age; and to convince the World what a noble, regular and well conducted ſcheme the Religion of the Goſpel is.

But before I begin with the Prophecy itſelf, I muſt go back a little, and conſider ſome things that appear as it were introductory to

it. That the Patriarch *Jacob*, in moſt of the particulars of his Hiſtory, was under the influence of Divine Inſpiration, eſpecially in this of Bleſſing his Sons before his death, is a Point univerſally acknowledged, and indeed beyond the Poſſibility of denial. To him who was *Iſaac*'s younger Son, as *Iſaac* was the younger Son of *Abraham*, were the Promiſes given, and with him was the COVENANT made, that in his Seed ſhould all the Kindreds of the Earth be bleſſed. Accordingly God was with him in all his ſeveral Peregrinations, led him as it were by the hand, took care of him, and bleſſed him, as with outward Protection, ſo particularly with the inward Impulſe of his *Spirit*; whence St. *Paul* ſpeaking of one of the circumſtances of his Life, ſeemingly none of the moſt conſiderable, that of his bleſſing the two Sons of *Joſeph*, Heb. xi. 21. ſays, he did it *by Faith*. And here in this laſt Scene of his Hiſtory, there plainly appears the ſame guidance of that Divine Spirit which had all along attended him. "Gather yourſelves "together, ſays he, *Gen.* xlix. 1. that I may "tell you what ſhall befall you in the laſt "days, *&c.*" thereby not only indicating the Spirit of Prophecy with which he was then poſſeſſed, but likewiſe extending his Predictions to their ſeveral Poſterities, in the laſt days. By the by I cannot but obſerve, that as *Abraham* was moved by the Spirit of God to prefer *Iſaac* before *Iſhmael*, and as by the

ſame

ſame Spirit, *Iſaac* was guided to give the Preference to his younger Son *Jacob* before *Eſau* (which may help to point to the true Meaning of that much controverted Paſſage, *Rom.* ix. 13. compared with *Malachi* i. 2, 3. *Jacob* have I loved, but *Eſau* have I hated) ſo here *Jacob* by the ſame Spirit was directed to paſs by his firſt-born Son *Reuben*, and even by the next two, *Simeon* and *Levi*, and to aſſign to *Judah* the Bleſſings of the Patriarchal Promiſe. And of what ſort were theſe Bleſſings? Not of a temporal Nature, not to conſiſt in Sceptres and Sovereignties, but of a ſpiritual Aſpect, pointing to the Eſtabliſhment of the Church, and the Promiſes of the *Meſſiah*. "*Judah*, ſays he, *Gen.* xlix. 8. Thou "art he whom thy Brethren ſhall praiſe—— "Thy Father's Sons ſhall bow down to "thee, *&c.*" There is a particular Energy in ſome of the Words of this Verſe, which I think our *Engliſh* tranſlation does not fully enough comprehend יהודה אתה (*Jehuda atta*) *Judah* thou, or Thou art *Judah*, &c. The old Man we may ſuppoſe lying on his Bed, and all his Sons according to their Seniority ſtanding in a circle before him: He had already addreſſed himſelf to *Reuben*, *Simeon*, and *Levi*, and then coming in order to *Judah*, he points to him, as it were with the Finger: *Judah* there, or Thou art *Judah*, (as Chriſt ſaid, St. *Matt.* xvi. 18. Thou art *Peter*, &c.) thy Brethren יודוך (*Juduka*) ſhall praiſe thee.

From

From this Verb יָדָה *(Jadah) laudare* to praiſe, the Patriarch *Judah* had his Name, *Gen.* xxix. 35. And ſhe ſaid, Now will I praiſe the Lord, therefore ſhe called his Name *Judah.* The Word is of a ſacred Import, and for the moſt part applied to God, to the acts of Praiſe, Thankſgiving, Adoration, *&c.* which Mankind owe to God. It would be needleſs to quote all the Places of Scripture, which ſhew this. The Pſalms in particular are full of ſuch Proofs. You may only look into *Pſ.* lxvii. 3, 5 : : lxxxviii. 10 : : cxxxviii. 4 : : cxlv. 10. where this very word *(Juducha)* is uſed. From this act of *Praiſe*, of divine Praiſe, I ſay, *Judah* had his Name: And here the Praiſe which at his Birth *Leah* gave to God, is by *Jacob* applied to *Judah* himſelf; not as he was his Son after the Fleſh, but as he was the Son of the Promiſe, that is to ſay, not to the very Perſon of *Judah*, but to *Him* of his Poſterity, who was to be the object of univerſal Praiſe, and to whom only this grand Expreſſion could be in its full and proper Import directed. The ſame is to be ſaid of the latter Part of the Verſe, Thy Father's Sons יִשְׁתַּחֲוּוּ *(Jiſhtechuu)* ſhall bow down to thee. The *Septuagint* have rendered it, προσκυνήσουσι, ſhall worſhip, which comes more up to the meaning of the *Hebrew*, than to bow down does. The bodily Action of bowing down, when there is nothing more to be meant, no further Idea to be conveyed,

is generally expreſſed by ſome other *Hebrew* Verb, ſuch as קדד *(Quadad.)* See *Numbers* xxii. 31. And he bowed his head, *&c.* or כרע, *(Carang)* See *Judg.* vii. 6. The reſt bowed down upon their Knees, *&c. Iſai.* x. 4. "Without me they ſhall bow down," *Iſai.* xlvi. 1. "*Bel* boweth down," and *v.* 2. "they "ſtoop, they bow down, *&c.*" Many times we find ſome one of theſe Verbs uſed along with this Verb השתחוה *(Hiſhtachah)* the one to denote the bodily Action of bowing down, and the other to ſignify the Limitation of that act to the intention of worſhipping. Thus Gen. xxiv. 26. And the Man יקד *(Jaquad)* bowed down his head, and וישתחו (*Jiſhtechu*) worſhipped the Lord, and ſo again in the 48th Verſe, I bowed my Head, and worſhipped the Lord, *Exod.* iv. 31. The People ויקדו (*Jaquadu*) bowed their Heads, and וישתחוו (*Jiſhtechuu*) worſhipped, *Exod.* xii. 27. The People bowed the Head and worſhipped. *Exod.* xxxiv. 8. *Moſes* made haſte, and bowed his Head and worſhipped, 2 *Chron.* vii. 3. "They bowed themſelves to the ground and "worſhipped," 2 *Chron.* xxix. 29. "The "King——bowed themſelves and worſhip-"ped," and *v.* 30. "They bowed their "Heads and worſhipped," *Nehem.* viii. 6. "They bowed their Heads, and worſhipped "the LORD," *Job* i. 20. Then *Job* "fell "down upon the ground and worſhipped." See too *Pſ.* xxii. 29. *Pſ.* lxxii. 9, 11. *Pſ.* xcv.

6, &c. In all theſe Paſſages it is plain the Hithpahel Verb השתחה (*Hiſhtachah*) is uſed to confine the meaning of the other Verbs that go along with it to the ſolemn act of Worſhip and Adoration of God. Yea, even in thoſe Places where it might ſeem that only a bodily Proſtration was intended, it would be no great Force to interpret the Word in the ſame Senſe, as in the many Texts I have already quoted. Thus *Gen.* xxiii. 7. it is ſaid, *Abraham* ſtood up, and bowed himſelf (ישתחו. 70. προσεκύνησε) to the People of the Land. It cannot be ſaid indeed that *Abraham* worſhipped the People of the Land: But as he was a religious man, and was then propoſing a Conference with thoſe People about a burial-Place, the Cave of *Machpelah* (See what Mr. *Holloway* ſays upon this in his Vol. II. of ORIGINALS) it is more than probable he would perform ſome ſolemn act of Worſhip to JEHOVAH on ſuch an occaſion, eſpecially as it is ſaid again in the 12th Verſe, that he bowed down ישתחו לפני עם (*lepanai om*) before or in preſence of the People. We read again, *Gen.* xliii. 26. that *Joſeph*'s Brethren when they came before him ישתחוו לו (*Jiſhtechuu lu*) bowed down to him, and *v.* 28. that "they bow-"ed down their Heads, and *Jiſhtechuu*, made "obeiſance." May it not be allowed that theſe actions, though done in preſence of *Joſeph* might be attended with ſome Expreſſion of worſhip and adoration to JEHOVAH? So when

when in 1 *Sam.* xxiv. 8. we read that "*David* ſtooped with his Face to the Earth, "and (*Jiſhtechu*) bowed himſelf," and in 1 *Sam.* xxviii. 14. that *Saul* on ſeeing *Samuel*'s Apparition come up, "ſtooped with his Face to "the Ground and (*Jiſhtechu*) bowed himſelf." In both theſe Caſes of Reverence and Surprize, it is eaſy to ſuppoſe that ſome kind of Adoration to God was intended. The Obeyſance which *Haman* expected from *Mordecai*, and which *Mordecai* refuſed to give, *Eſther* iii. 2, 5. was certainly of that Nature, as we read in Heathen Hiſtories, that the *Perſian* Kings were wont to receive Adoration or Worſhip from their Subjects; and from the Accounts we have of *Haman*'s Pride in this Book, it is plain, he claimed this extravagant Honour, and had obtained the King's Commandment for it. Had there been nothing more in it, but a Piece of Complaiſance and Reſpect, or if the Word (*Shachah*) implied nothing more, why ſhould *Mordecai* have refuſed, eſpecially on the King's Order, to have paid this Reverence to *Haman*, any more than *Abraham* refuſed it to the Children of *Heth*, or *David* to *Saul*, or *Saul* to *Samuel*'s Apparition? But *Mordecai* knew ſuch Geſtures or Proſtrations were Expreſſions of divine Worſhip and Adoration, and conſequently were not to be prophaned to the Gratification of any Man's fooliſh and blaſphemous Ambition. In all theſe Places the *Septuagint* tranſlate the

Hebrew Verb השתחוה by προσκυνέω, and *Pagninus* by ADORO, both which Verbs carry the ſame Idea with our *Engliſh* Verb, to worſhip. No doubt, to ſome People all this may appear to be too far fetched, and too much laboured. But when I aſſert that the true meaning of this *Hebrew* Verb uſed by *Jacob* in bleſſing his Son, is to worſhip, according to the common Idea of the word *Worſhip*, I affirm no more than what St. *Paul* did long before, who gives the very ſame Tranſlation of it that the *Septuagint* had done: *Heb.* xi. 21. he obſerves that *Jacob* bleſſed the Sons of *Joſeph*, and προσεκύνησεν upon the Top of his Staff: Our Tranſlation here renders it, He worſhipped (leaning) upon the Top of his Staff. Yet in *Gen.* xlvii. 31. from which St. *Paul* quoted it, our Bibles read, "*Iſrael* bowed "himſelf upon the Bed's Head," a Variation which I do not well know how to account for, eſpecially as the Words in the *Septuagint*-Tranſlation, and in St. *Paul*'s Quotation, are exactly and literally the ſame. Nay more, God Almighty again and again challenges to Himſelf the Action expreſſed by the Verb *Hiſhtachah*: As at the Delivery of the Second Commandment, *Exod.* xx. 5. "Thou ſhalt "not השתחוה (*Tiſhtechavah*) bow down to "them, nor ſerve them." And ſo *Deut.* iv. 19. "Leſt thou ſhouldeſt be driven to wor-"ſhip them," &c. See *Deut.* viii. 19. with ſeveral other Paſſages to this Purpoſe. From all

all which put together, it is that our bleſſed LORD repulſes the Devil's Temptation by telling him, St. *Matthew* iv. 10. "Thou ſhalt "worſhip the Lord thy God, and Him on- "ly ſhalt thou ſerve." This therefore from the whole ſeems to be the primary and radical meaning of the Verb under conſideration, השתחוה, *Hiſhtachah*, to denote that Act of the Body towards God, whether by Proſtration, Genuflexion, or any other reverential Geſture, which the *Greeks* expreſs by προσκυνέω, the *Latins* by ADORO, and we by WORSHIP. This ſeems too to have been a part of the Patriarchal Bleſſing, that Bleſſing I mean, which was promiſed to the ſeveral Patriarchal Succeſſions. Thus we find that when *Iſaac* bleſſes *Jacob*, *Gen.* xxvii. 29. he makes uſe of this very Expreſſion, "Be "Lord over thy Brethren, and let thy "Mother's Sons bow down to thee," *&c.* Yet this could not be ſaid to be literally fulfilled in *Jacob*'s own Perſon, even taking the Word in a temporal Senſe, as it appears not that *Eſau* and he had much connexion together all their Life-time. So neither here in applying to his Son *Judah* this Phraſe, which he had learned from his Father, as the Impulſe of the Spirit led him, can it be thought that *Jacob* meant theſe things of his Son *Judah* in his own Perſon, or meant any thing of temporal Grandeur or Pre-eminence by them, but deſigned to look forward to the

promiſed Seed, the ONE of *Judah*'s Poſterity, who was indeed to be praiſed, and bowed down to, or worſhipped by all Nations; and to whom under the denomination of *Shiloh*, he propheſies in the 10th Verſe, that "the "gathering of the People ſhould be." And ſo throughout the whole of the Bleſſing given to *Judah*, I have the ſame ground to think that his inſpired Father had ſomething higher and more ſublime in his Eye, than worldly Convenience, or outward Pomp and Dominion over his Brethren. The conſideration of which was one thing that firſt induced me to ſuſpect the Propriety of our *Engliſh* Tranſlation of the 10th Verſe: And all I have hitherto ſaid, is indeed only by way of Introduction to my main Deſign, as in all Deſigns of this Nature, which go out of the common Road, there is a Neceſſity for paving the Way firſt, and even going back to ſome Diſtance for Method, as well as for Argument.

But I have yet another Objection againſt that Senſe of temporal Precedence and Superiority, which both the *Septuagint* and our *Engliſh* Tranſlation put upon the inſpired Patriarch's Words, and it is this, That to me it ſeems not to be altogether true in Fact. The Words *Sceptre* and *Lawgiver* convey the Idea of Authority and Power; and Authority and Power are things that cannot be enjoyed by a whole Community, but muſt be confined to ſome *One*, or more choſen Perſons of the Community.

Community. And ſo the Promiſe of a Sceptre and Lawgiver to *Judah*'s Poſterity muſt imply ſome Diſtinction of Honour and Preferment by which that Tribe was to be exalted above their Brethren. But now it may be aſked, In this Senſe of the Words, what Diſtinction of temporal Honour was the Tribe of *Judah* favoured with above the other Tribes for more than 600 Years, between the Death of *Jacob* and the time of *David*? They had not the *Birthright-Privileges* conferred on them; for theſe, as we read 1 *Chron.* v. 1, 2. (which I may have occaſion to touch at afterwards) were given to *Joſeph*: Neither had they the *Prieſthood*; for that was afterwards allotted to *Levi*. And as for the Share they got in the Diviſion of the Land of *Canaan*, it does not from the Scripture-hiſtory appear to have been ſo very much better than their Brethrens, as to anſwer the ſeemingly magnificent Expreſſions in *Jacob*'s Prediction: Although I know ſome Commentators (as *Lightfoot* in his *Chronica Temporum* on *Geneſ.* xlix. and *Pool*'s Annotations, *&c.* quoted by *Stackhouſe* in his Notes on the Place) ſeek no further for the Accompliſhment of it, than the great Plenty of Vines and Grapes in *Judah*'s Lot of the Land of *Canaan*; which even though true and juſt, will not be found to come fully up to all that *Jacob* ſays: His ſpeaking much of Vines and of Wine, might raiſe that low carnal Notion in People's Minds:

But

But ſomething elſe muſt be the Meaning of *Sceptres* and *Lawgivers*. A Sceptre is a Badge of Royalty, to be weilded by none but Kings: Yet the firſt King, we read of among *Iſrael*'s Poſterity, came from *Benjamin*, and not from *Judah*. Even the Rulers and Governors, whom they had amongſt them before that Time, were not all of the Tribe of *Judah*. Moses their great Leader was from *Levi*, and *Joſhua* his Succeſſor ſprung from *Joſeph*. Their ſubſequent Judges aroſe out of different Tribes according as the Spirit of that *Theocracy*, which they were under, did animate and impel them. Thus *Ehud* was of *Benjamin*; *Barak* of *Naphtali*; *Gideon* of *Manaſſeh*; *Tola* of *Iſſachar*; *Samſon* of *Dan*; and only *Othniel*, that we read of, from *Judah*. In all this long Tract of Hiſtory, do we meet with any thing in Scripture, that looks like Diſtinction or Pre-eminence to *Judah*, ſuch Pre-eminence and Diſtinction as Sceptres and Lawgivers do denote? And if in thoſe Days the Tribe of *Judah* had looked upon their Anceſtor's Bleſſing in this Light, they might have naturally thought it was long delayed, and that *Jacob*'s Prophecy was like never to be accompliſhed. You will ſay, It was literally accompliſhed, and that too in the moſt exalted Senſe of the Phraſe, when David of the Tribe of *Judah*, was raiſed to the Sovereignty, and reigned with ſo much Pomp over all the Tribes of *Iſrael*. But how

how long did this Pomp laſt? Not eighty Years, till it loſt much of its Luſtre in his Grandſon *Rehoboam*; when no leſs than ten Tribes of the twelve ſhook off the Yoke of the Tribe of *Judah*, and ſet up Sceptres and Lawgivers of their own. It lies not in my Way to ſay, whether this Separation was right or wrong. It is certain ſuch a Separation there was, and at that time it may be ſaid, that if the Sceptre did not depart from *Judah*, at leaſt its Splendor was much diminiſhed. It is true, *Judah* continued a Kingdom, and had Kings of the Line of *David* from Father to Son for 400 Years more or ſo, till both King and People of them were ſubdued by *Nebuchadnezzar*, and carried captive into *Babylon*. Here ends the Hiſtory of the Kings of *Judah*: This Title was now no more: Not that the Royal Family of *David* was extinct; but they never recovered the Poſſeſſion of their Right, and which is more, we do not read, that ever they laid claim to it.

This, Sir, is the great Objection I have againſt the Prophecy as hitherto underſtood: For taking it in that Senſe, SHILOH or MESSIAH muſt have come before the *Babyloniſh* Captivity. And all that I have yet read to remove the force of this Objection, does not appear to be ſufficient for that Purpoſe. For tho' according to God's Promiſe by *Jeremiah* they were allowed (ſuch of them as choſe it) to return to their own Land after 70 Years,

and

and to rebuild their City and Temple; yet they never recovered their former Independency, nor ever flouriſhed again, as a free and imperial Kingdom. The *Perſian* Kings indeed who favoured them, did indulge them in the Enjoyment of their Eccleſiaſtic Rites, Cuſtoms and Ceremonies: But for political Matters and ſecular Concerns, which conſtitute a State or Kingdom, theſe were managed by Governors, and thoſe Governors were appointed by the *Perſian*, *Græcian*, and *Roman* Monarchies in their ſeveral Succeſſions. Their firſt Governor after their Reſtoration was *Zorobabel*, who was indeed the Heir to the Crown, being the Grandſon of *Jeconias*, as St. *Matthew* tells us. But the Scripture never gives him the Title of King: All he did among them, was by an expreſs Commiſſion from *Cyrus*, and a Commiſſion too that was limited to ſuch and ſuch things, as we may learn from the Execution of it recorded *Ezra* iii. and from the Rubs and Stops the *Jews* met with from the Governors of the neighbouring Provinces, *Ezra* Ch. iv. and v. which would not have been ſo much the caſe, had either *Zorobabel*'s Authority been abſolute, or his Power independent. Their two next Governors *Ezra* and *Nehemiah* were likewiſe confined by the Decree of *Artaxerxes*, (as it is to be ſeen in the Books of *Ezra* and *Nehemiah)* to the repairing of the Temple, ordering the Courſes of the Sacrifices, looking af-

ter the ſacred Veſſels, and the like, without any Marks of regal Authority. At the Expiration of *Nehemiah*'s Government, it is generally thought, the Old Teſtament Hiſtory ends. But from other Hiſtorians we are told of the Subjection which the *Jewiſh Nation* continued in to the Kings of *Perſia*: And among other Inſtances of this, we have one in their own Hiſtorian *Joſephus* (which by the by appears to me an Argument againſt thoſe, both old and modern Writers, who make the *Ahaſuerus* of *Eſther* to have been *Artaxerxes Mnemon*. See what the Jeſuit *Pererius* ſays on the Subject in the 11th Chap. of his Commentaries upon *Daniel.)* How *Bagoſes*, who was Governor of *Syria* under *Artaxerxes Mnemon*, having promiſed a Grant of the High-prieſthood to *Jeſhua*, Brother to *Johanan* the *High-Prieſt* in Poſſeſſion, and hearing that *Johanan* had ſlain *Jeſhua* in the inner Court of the Temple, came to *Jeruſalem* in great Wrath, and by his Authority, as Governor, impos'd a heavy Fine on the Nation, which they continued to pay ſeven Years. Upon the Deſtruction of the *Perſian* Empire, the *Jews* did not recover their Royalty: They only changed Maſters, and loſt conſiderably too by the Change. *Alexander* the *Great* threatened them with great Severity for their conſcientiouſly refuſing to aſſiſt him againſt their lawful Sovereign *Darius*. And the famous Story of the High-prieſt *Jaddua*'s com-

ing out in his Pontificals to meet *Alexander*, and to avert the intended Stroke; beſides that it ſhews (what I am obſerving) the low State of Subjection to which they were then brought, inconſiſtent with the common Notion of Sceptres and Sovereignty, is likewiſe a Sign that the High-prieſt was at that Time the Perſon of greateſt Authority and Diſtinction amongſt them. So likewiſe in all the Accounts we have of the *Septuagint* Tranſlation from *Ariſteas*, *Ariſtobulus*, *Philo*, *Joſephus*, &c. (whether theſe Accounts be to be credited or not) theſe Authors tell us, it was to the High-prieſt *Eleazar*, that King *Ptolemy Philadelphus* ſent his Commiſſioners about that famous Affair, which we cannot well think would have been the Caſe, had there been a King or Magiſtrate with regal Authority amongſt them. The ſubſequent Hiſtories of the *Egyptian* and *Syrian* Kings, the grievous Oppreſſions and tyrannical Impoſitions which the *Jews* ſuffered under theſe Princes, eſpecially under *Antiochus Epiphanes* (who ſeems to have been propheſied of by *Daniel*, Chap. xi.) and above all the irregular Succeſſions of their High-prieſts according to the Caprice or Covetouſneſs of their ſeveral Maſters. All thoſe, I ſay, are a clear Demonſtration that at theſe times at leaſt, there was not the ſmalleſt Shadow of national Independency or Kingly Title among them. It is true they recovered ſomething of this under the Protection of the Heroes

roes of the *Aſmonean* Family, who are commonly called *Maccabees*, and to whom it is thought the Pſalmiſt pointed, *Pſ.* lxviii. 31. There ſhall come Princes (חשמנים *Haſmoneim*) out of *Egypt*, &c. Theſe Men we read, ſtood up bravely, in defence of their Liberties, eſpecially of their religious Liberties; and after having with much difficulty got the better of their Enemies, one of their Line, *Ariſtobulus*, the Grandſon of *Simon*, who was Brother to the renowned *Judas Maccabeus*, aſſumed the Title of King, being, as *Prideaux* obſerves, the firſt that did ſo in that Land, ſince the *Babyloniſh* Captivity. But, beſides that this Family was not of the Tribe of *Judah*, but of the Prieſtly Race, and ſo of the Tribe of *Levi*, their Title of King was both confined and precarious, and themſelves much at the Beck of *Egyptians*, *Syrians* and *Romans* by turns. Yet allowing the utmoſt Extent of Royalty to the *Maccabean* Family, ſtill the ſame Queſtion recurs, what had become of that Royalty, that *Sceptre*, and *Lawgiver* in *Judah*, during that long Interval of 400 Years between the *Babyloniſh* Captivity, and the firſt Appearance of the *Maccabees*? To ſolve this Difficulty, there are various Plans laid down, and Conjectures offered. Some will have it, that it was continued in the Poſterity of *Jeconiah*, becauſe the Apocryphal Book of *Eſdras* (a Book, ſays *Prideaux*, too abſurd for the Papiſts themſelves) tells us, that *Salathiel*, Son to *Jeconias*, became

Prince of the *Jews* after him, and becauſe the canonical *Ezra*, *Ezra* i. 8. calls *Zorobabel*, Son of *Salathiel*, the Prince (הנשיא *Hannaſia*) of *Judah*. Accordingly, ſay they, this Title was ſtill kept up, and for a great many Ages in the Parts about *Babylon*, there was always one of the Houſe of *David*, who under the Name of the Head of the Captivity, was acknowledged and honoured as a Prince, and had ſome ſort of Juriſdiction among that People. This is indeed building a great deal upon a very little: For the Title of *Naſi* or Prince, which *Ezra* gives to *Zorobabel*, carried with it no Part of regal Authority above the other Tribes. Every Tribe had its own Prince or Head, as we read *Numbers* vii. where the ſame Word *Naſi* is made uſe of as in *Ezra*; ſo that nothing particular can be drawn from the Appellation of *Naſi* being given to *Zorobabel*, or perhaps even to his Deſcendants, whom we read of, St. *Matth.* i. and St. *Luke* iii. as we find this Title given to *Meſſiah* under the Name of *David*, *Ezek.* xxxiv. 24. - - - And my Servant DAVID *Naſi*, a Prince among them. Beſides, if this proves any thing, it proves too much, at leaſt againſt *Chriſtians*: For, as we read in many Hiſtorians, the *Jews* to this very Day pretend to ſuch a *Naſi* or Head of the Captivity among them; and I am afraid, for all that has been ſaid to diſprove their Pretence, with as much Reaſon, and upon as ſolid a Foundation, as they had to

make

make the Claim at the *Babyloniſh* Captivity. For fear therefore of the Conſequence of this (which is plain againſt the *Meſſiah*'s being already come) others have recourſe to the *Jewiſh Sanhedrim*, and think they ſee the Authority and Power ſignified by *Jacob*'s Law-giver, ſtill preſerved in that venerable Aſſembly, while it ſubſiſted. They cannot ſay, indeed, that the Word *Sceptre*, as we commonly underſtand it, is applicable to this Aſſembly. But then, to reconcile their Interpretation to the Prophecy, they turn the *Hebrew* copulative Conjunction ו VE, which ſignifies *and*, into a disjunctive one, and inſtead of a Sceptre *and* Lawgiver, they read it, A Sceptre, *or* at leaſt a Lawgiver, *&c.* See *Prideaux*, *Lightfoot*, *Stackhouſe*, *Robertſon*'s Lexicon, *&c.* At this rate it were eaſy to make *quid ex quo*, to prove any thing from any thing. But not to enter into the Diſcuſſion of this grammatical Diſcovery, even the Invention of the *Sanhedrim* does not mend the Matter much, unleſs it could be inconteſtably proved, that there was ſuch a Court from the time of the *Babyloniſh* Captivity, and that it was a ſupreme Court of Judicature to all the *Jewiſh* Nation, which is a thing, I am perſuaded, cannot be done. The Hiſtories of *Ezra* and *Nehemiah* ſpeak nothing of ſuch a Court; the *Jewiſh* Writers themſelves, *Philo* and *Joſephus*, never make mention of it in the early times after the Captivity; and indeed from the Silence of the canonical Books, and from what

is to be met with concerning it in later Hiſtorians, it is probable, nay I may ſay, it is certain, this Court was begun, if not by the *Maccabees*, at leaſt not long before them. Yet ſo fond are ſome Commentators of this Solution, which the *Sanhedrim* affords them, that they peremptorily affirm *Jacob*'s Prophecy was fully and literally accompliſhed when *Herod* (who in Hiſtory is called the *Great*) deſtroyed that Court, and ſo for a while put an end to their Authority. You know, Sir, this Æra of *Herod*'s Acceſſion to, or Uſurpation of the *Jewiſh* Kingdom, is the Æra hitherto univerſally fixed for the *Sceptre*'s departing from *Judah*, and a Lawgiver from between his Feet, &c. And according to the different Uſe that different Interpreters want to make of *Herod*'s Name for juſtifying their reſpective Interpretations, ſo we have different Accounts of his Lineage and Pedigree. Sometimes we are told that his Father was a Heathen, Son to one *Herod*, who was Sexton of the Temple of *Apollo* at *Aſhkelon*; and therefore that when a Foreigner, and ſuch a Foreigner too came to be *King* of the *Jews*, it was a Sign that the *Sceptre* was departed from *Judah* indeed. But there is one thing that pinches this Interpretation much, and it is this, that *Herod* was King more than thirty Years before Christ was born, and ſo the *Sceptre* was all that time departed from *Judah*, &c. before Shilo came, contrary to the poſitive and expreſs Words of the Prophe-

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cy. "The Sceptre ſhall not depart from *Judah*, &c. till *Shilo* come." Others therefore chuſe rather to hold by another account of *Herod*'s Genealogy, which they have from his own Hiſtorian *Nicholas Damaſcenus*, that he was deſcended of one of the principal *Jewiſh* Families that returned from *Babylon*; or at leaſt to allow with *Joſephus*, that he was by Birth an *Idumean*, but by Religion a *Jew*, was a Proſelyte and circumciſed, and further that by his marrying *Mariamne*, who was of the Royal Race of the *Maccabees*, both by Father and Mother, he acquired ſome ſort of Title to the Crown. Thus we ſee *Herod* is ſtrangely diſtorted and moulded into various Shapes to ſerve different turns, (and though his Reign, if it is to be called ſuch, and not rather a ſort of Viceroyſhip or Lieutenancy under the then prevailing great Men of *Rome*, *Antony* and *Auguſtus*, as his Hiſtory would inſinuate) ſeems to be the fitteſt time for removing the *Jewiſh Sceptre*; yet there occur Objections and Difficulties not eaſy to be got over. In ſhort, the Prophecy, in this ſenſe, appears confuſed, and obſcure, vague and undetermined, and it is nothing but adhering ſo ſtiffly to the Notion of temporal Power and Sovereignty, that has produced all theſe Confuſions and Obſcurities. Certain it is, as certain as any thing can be from Hiſtory, that after the *Babyloniſh* Captivity, the Poſterity of *Judah*, or People of the *Jews*, became a Province to, and were governed as ſuch under the

the ſeveral Nations that contended for the Empire of the Univerſe. And when Mr. *Stackhouſe* in his Hiſtory of the Bible, Book VII. Ch. iii. ſays, that the Form of the *Jewiſh* State in thoſe Times was an Ariſtocracy with the High-prieſt at the Head of it, he is forced to add, "ſometimes under the King of *E-*"*gypt*, ſometimes under the King of *Syria*." This repreſents it to be an odd kind of mongrel thing, an Ariſtocracy with one Head under another Head. But it can no more be ſaid that they had Rulers or Lawgivers of their own Nation, while they were thus governed, than it can be ſaid at this day, that the *Iriſh* Nation (for inſtance) is governed by a King or Ruler of one of their old *Clans* or *Tribes*, though the Form of their State may be defined *An Ariſtocracy*, with a Deputy or Viceroy at the Head of it, under the King of *Great-Britain*, as *Stackhouſe* defines the *Jewiſh*. And all the time between the Captivity and CHRIST, it may as juſtly be ſaid, that the *Sceptre* was departed from *Judah*, and even a Lawgiver from between his Feet, as it can be ſaid at this day, of the People of *Ireland*, that ſince the time of Queen *Elizabeth* (who finiſhed the Reduction of that Kingdom) the Sceptre is departed from their old Royal Families; and they no more have Lawgivers, but according to the Appointment of their Conquerors and Maſters. Indeed the *Jews* themſelves ſeem to have in our SAVIOUR's time,

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loſt the Notion of a Kingly Succeſſion in the Tribe of *Judah*. This we may gather from the great Surprize at the Birth of CHRIST, under the Title of *King of the Jews*, from the fooliſh Fear they had of diſobliging *Cæſar* (not *Herod*) by admitting that Title in any other Perſon, St. *John* xix. 12—15. and from the Queſtion which his Apoſtles (who, no doubt, ſpoke the Voice of the Country) put to him before his Aſcenſion, Acts i. 6. "Wilt thou "at this time (ἀποκαθιςάνεις τὴν βασιλείαν) "reſtore the Kingdom to *Iſrael*?"

I might even further obſerve, that Royalty and Kingly Power does not ſeem to be the Intendment of *Jacob*'s Words, from that Precept which God gives the People of *Iſrael*, *Deuter.* xvii. 15.—"One from among thy "Brethren ſhalt thou ſet King over thee, "thou mayeſt not ſet a Stranger over thee, "who is not thy Brother." For if the Spirit of God, by the Mouth of *Jacob*, had ſo long before affixed the Sceptre or Badge of Royalty to the Tribe of *Judah*, till ſuch a Time; if this, I ſay, be the Purport of the Words, why does God now forbid them to do a thing, which by an abſolute Determination of his Will could not be done? Or if in Violation of this Precept (as they did violate many of the divine Precepts) the *Iſraelites* on their ſettling in *Canaan* had choſen a Stranger, an *Amorite*, or *Edomite*, or ſo, to be their King, and ſo by ſuch a Choice the *Sceptre* had depart-

ed from *Judah*, &c. was God obliged immediately to ſend SHILOH, as *Jacob* had foretold? When God is pleaſed to make conditional Promiſes, ſuch as of Pardon upon Repentance, Happineſs upon Obedience, *&c.* He frequently exhorts, commands, urges us to the Performance of the Condition, that ſo we may obtain the Promiſe. But in abſolute and irreverſible Promiſes, where there is no Condition required of us, and where we are no Way concerned as Actors, as there are many ſuch to be found in Scripture, the Will of God will be fulfilled, whatever Man does, either contrary, or according to it. So here, *Gen.* xlix. 10. is an abſolute Promiſe, that till SHILOH come, the Sceptre ſhould not depart from *Judah*, &c. *i. e.* according to that Senſe, a Stranger ſhould not reign over *Judah*, till ſuch a Period. This was irreverſibly ſecuring the Royal Dignity in that Family, and making it impoſſible to confer it on a Stranger, at leaſt till ſuch a Time. Yet in *Deuteronomy*, God again forbids what the People knew he had already put out of their Power to do, and this may appear (what is unworthy of divine Wiſdom) in a great meaſure needleſs. I ſhall not inſiſt further upon this: You may think, no doubt, there is little in it, but I think it ſuch a Difficulty upon the common Interpretation, as may at leaſt plead an Excuſe for ſeeking out another, if any other be to be had. And I would not

have been at ſo much Pains, and (perhaps, you will ſay) multiplied ſo many Words, if it were not that I cannot allow myſelf to depart out of the common Road of Uſe and Cuſtom in Matters of ſuch Moment, as Explanation of Scripture-Texts, without having firſt duly and deliberately inquired into the Nature of ſuch commonly received Explanations, and being willing to ſatisfy thoſe, who think it worth their while to aſk what Reaſons I had for departing from them. You ſee what Reaſons I thought I had for ſo doing; becauſe from the whole of the Context, it ſeemed the inſpired *Patriarch* had ſomething higher in his Eye, than a Promiſe of temporal Grandeur and Sovereignty to his Son *Judah*; and becauſe I found that his Words, if taken in that Light, produced ſuch Confuſions and Intricacies as all the Solutions I had ſeen could not altogether extricate us.

No doubt it will raiſe ſome wonder how ſuch an Interpretation ſhould have been ſo antient and univerſal. I can only gueſs at this, and ſhall give you my Conjectures, ſuch as they are, about it. The oldeſt Tranſlation of the Bible that is extant, or perhaps ever was made, is that which is commonly called *The Septuagint*, becauſe, as the Story goes, it was done by 70 or 72 *Elders* of the *Jews*, at the Deſire of *Ptolemy Philadelphus* King of *Egypt*, who wanted to have the Scriptures of the *Jewiſh* Law rendered into *Greek*, and

depoſited in the large Library he was founding at *Alexandria*. And this will fix the Date of it to near 300 Years before CHRIST. Whether we are to give Credit to all the pompous and ſeemingly fabulous Accounts concerning it, or not, this is certain, that there was a *Greek Tranſlation* of the Old Teſtament in vogue before our SAVIOUR's Time, and that for a long Time after it continued to be in much Repute: Yea, even in ſuch Repute with ſome, that they preferred it before the *Original Hebrew*, and thought the *Hebrew* was to be corrected by it. One thing is plain, that in many Places the *Septuagint* differs widely from the *Hebrew*, and even thoſe Writers who date this Tranſlation under *Philadelphus*, and ſpeak of it in moſt lofty Strains, have obſerved 13 Paſſages, to which they own theſe Tranſlators have given Turns of their own, for Fear of offending that Prince. And indeed, it ſeems now to be the general Opinion among the Learned, that it was with no good Deſign that this Verſion was ſet about by the *Jews*. They found, that, as after *Alexander*'s Conqueſts, the *Greek* Language was like to become univerſal, their Scriptures, which had been long confined among themſelves, would probably ſteal into the World ſome how or other, by a *Greek* Conveyance, and diſcover the Myſteries of their Religion, which they had always had a ſuperſtitious Carefulneſs to conceal. Therefore

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to guard againſt as much of the bad Conſequence of this as they could, they took Care to compile and publiſh this, which goes under the Name of *The Septuagint*. Hence proceed the various Tranſlations they give of the ſame Word in different Places (as we ſhall have Occaſion to ſee afterwards) and the learned Dr. *Lightfoot*, in his Diſſertations about the *Septuagint*, has favoured the World with a long Liſt of *Sphalmata* and Errors to be found in it. This Prophecy now under Examination, is not the only beautiful Paſſage which they have diſguiſed and thrown into Confuſion. It is eaſy to diſcover Numbers more that have met with the ſame Misfortune under their Hands. And if there be any Foundation for what *Tertullian*, *Epiphanius*, *Jerom*, *Chryſoſtom*, *Theophylact*, &c. maintain (as I doubt not but there may, though it be diſproved by *Prideaux* and others) that the Error of the *Herodians* ſpoken of in the Goſpels was, That they believed *Herod* to be the MESSIAH, it is very poſſible this might be owing to the *Septuagint* Tranſlation of *Jacob*'s Prophecy; eſpecially conſidering the obſcure Turn they give to the Word שילה (SHILOH) rendring it τὰ ἀποκείμενα αὐ]ῷ, the things laid up for him, or as ſome Editions have it, ᾧ ἀπόκειται, He for whom it is laid up, either of which Expreſſions might, by deſigning Flatterers, be applied to any potent Prince whatever. I know it will be ſaid in Defence

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of the *Septuagint*, that our SAVIOUR and his Apoſtles quote the Bible according to it, and that therefore it ought to be treated with more Deference and Reſpect. This indeed confirms the Places quoted, but does not prove the whole of it to be infallible, nor correct any of the Faults or Defects that may be in it. St. *Paul*, we know, quotes ſome of the Heathen Poets, *Epimenides*, *Menander* and *Aratus*, and uſes theſe Quotations by Way of *Argumentum ad Hominem*, but does not thereby juſtify and eſtabliſh all the Tenets contained in them. Our own Tranſlators themſelves do not think this Obſervation from our Saviour's *&c.* Practice concluſive, ſince in that Paſſage before mentioned, *Gen.* xlvii. 31. they have rendered it "*Iſrael* bowed himſelf upon "the Bed's Head," tho' St. *Paul*, *Heb.* xi. 21. in quoting it, has literally followed the Septuagint, προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, which they there render, "He worſhipped *(leaning)* "upon the Top of his Staff." In theſe Places therefore, which the New Teſtament Writers take from the Septuagint, we may upon ſuch Authority pronounce the Septuagint in the right. But where that is not the Caſe, as in the Inſtance now before us, we are left at Liberty to receive or reject the *Septuagint*, as upon Examination and Compariſon we ſee it deſerves.

And now, Sir, after this long Introduction, which I thought was neceſſary, and will, I

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hope, at leaſt appear methodical, I am, at laſt, come to the main Point in Hand, to ſhew what, upon Inquiry, ſeems to me to be the natural and true Meaning of this ſublime and noble Prediction. I ſhall lay down this firſt of all, by Way of *Axiom*, that the principal Deſign is to make a Promiſe of the MESSIAH, which is by all, by *Jews*, as well as by Chriſtians, acknowledged to be the Intendment of, *Till* SHILOH *come*. Beſides this, it contains a Promiſe of ſomething relative to *Judah*, ſomething which the reſt of the Tribes were to enjoy for a Time, but not ſo long as *Judah*: And in this was *Judah*'s Pre-eminence above the reſt to conſiſt. Now what this was is the Queſtion, and the only Way to reſolve this Queſtion, is by ſeeking to diſcover the primary and radical Senſe of the two chief Words in the Text, which we read *Sceptre* and *Lawgiver*. *Jacob* ſays, "The שבט *Shebeth*, ſhall "not depart from *Judah*, nor מחקק, *Me-* "*hokkak*, from between his Feet, till SHI- "LOH come, *&c.*

I. The firſt of theſe Words, שבט, *Shebeth*, is by the *Septuagint*, in this Place, rendered Ἀρχων, a Ruler, and by our Tranſlators, The *Sceptre*. It is what Grammarians call a radical Noun, and the Lexicons tell us its primary and leading Idea, is *Virga*, *baculus*, a Rod, Staff, *&c.* but for the moſt Part, in Scripture, it is uſed in a metaphorical Senſe, to ſignify the Services to which a Rod or Staff

is

is put. Thus, *Pſ.* xxiii. 4. Thou art with me, שִׁבְטְךָ, *Shibthecha*, thy *Rod* and thy *Staff* comfort me. Here it conveys the Idea of feeding, caring for, *&c.* Sometimes it carries the Idea of Oppreſſion, as *Pſ.* cxxv. 3. The *Rod* of the Wicked, or of Wickedneſs, ſhall not reſt upon the Lot of the Righteous. At other Times it ſignifies *Numbering*, as *Levit.* xxvii. 32. Of whatſoever paſſeth under the *Rod*, the Tenth ſhall be holy to the Lord. Under all theſe various Applications, the Word ſtill retains the Idea in general of a Rod, and it is only the Context and Connexion that can determine what particular Senſe to affix to the general Idea. Hence it is that we find it tranſlated ſometimes *Rod*, ſometimes *Sceptre*, ſometimes *Spear*, 2 *Sam.* xviii. 14. Yea, we even find it rendered a *Pen*, *Judg.* v. 14. " Out of *Zebulon*, they that handle בְּשֵׁבֶט *Beſhebeth*, the *Pen* of the Writer." The Reaſon of this Variety is not that the Word has properly all theſe various Significations in itſelf, for this would be contrary to the Simplicity of the *Hebrew* Language, which ſeldom or never expreſſes more than one Idea by a Word. But as a *Rod* conveys the Idea of an Inſtrument, and as the Idea of Inſtrument may be differently applied, this has occaſioned the various Rendrings of a Word, which, like other *Hebrew* Words, is ſimple and one in itſelf. Perhaps I might ſay, it would have prevented a good deal of Confuſion to have

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all along adhered to one Interpretation, and in all the Places where *Shebeth* is met with, to have given it its true and firſt Meaning, a *Rod*. For as to theſe different Senſes, I have ſaid, are put upon it, theſe ſeveral Words, when taken materially without a Metaphor, have other Words by which they are expreſſed in *Hebrew*. Thus for a *Pen* we find the proper Word is עט, *Oth*, as in *Pſ.* xlv. 2. *Jerem.* viii. 8. and xvii. 1. Of a *material Sceptre*, I think, we never read in Scripture, but in the Book of *Eſther*, v. 2. and viii. 4. and there the *Hebrew* Word is שרביט, *Sharbith*, not *Shebeth*. Yea even for a *material Rod* in general, the proper Word ſeems to be not *Shebeth*, but מטה, *Matha*. Thus *Judah*'s Staff, *Gen.* xxxviii. 18. and *Jacob*'s Staff on which St. *Paul* ſays he worſhipped, *Gen.* xlvii. 31. and *Moſes*'s Wonder-working Rod, *Exod.* iv. 2. and *Aaron*'s Bloſſoming Rod, *Numb.* xvii. and *Jonathan*'s Rod, 1 *Sam.* xiv. 27. are all called *Matha*: Yea, and we often find *Matha* and *Shebeth* uſed both in the ſame Verſe, as in *Iſai.* ix. 4 :: x. 5, 15 :: xxviii. 27. *Ezek.* xxix. 11. 14, *&c.* But of all the metaphorical Ideas affixed to our Word *Shebeth*, there is none more common in Scripture, than that of *Tribe*. No farther down than the 16th Verſe of this xlixth Chap. of *Geneſis* we meet with it, "*Dan* ſhall "judge his People, as one of the שבטי, *Shib-*"*thi*, *Tribes* of *Iſrael*;" and in the 28th

Verſe, All theſe are the twelve Tribes of *Iſrael*. שבט יהודה, *Shebeth Judah*, is a known Expreſſion for *the Tribe of Judah*: and I have not found any other Word for *Tribe* up and down the Bible; but either *Shebeth*, or the other Word, which ſignifies a *Rod*, *Matha*. And it is only by a Metaphor, that either of them can have this Signification; and this Metaphor, I donbt not, has been firſt taken from the Hiſtory of the twelve Rods, for the twelve Tribes recorded *Numb.* xvii. It cannot but appear ſtrange, therefore, how the *Septuagint*, in their Tranſlation (which in this Particular has ſet a Copy to moſt ſubſequent ones) ſhould have loſt Sight of the moſt common and frequent Idea of the Word *Shebeth*, in the Place under Conſideration, and inſtead of that ſhould have taken up with the rareſt and moſt diſtant of all its metaphorical Senſes. Since indeed it cannot be ſaid there was any thing in the Context or Connexion, that could lead them ſo much aſide, and determine them to chuſe a Word of Power and Authority (as Ἀρχῶν is) to expreſs *Shebeth* by. Conſidering too that in ſome Places, where our Tranſlation reads *Sceptre*, the *Septuagint* has rendered *Shebeth*, (and perhaps with as much Propriety) by φύλη, which ſignifies *Tribe*, as in *Ezek.* xix. 11. 14. and in *Amos* i. 5. 8. Indeed, where the Context clearly determines the Senſe, Tranſlators may then ſafely make uſe

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of the Word that bears ſuch a Senſe. As (among many other Inſtances) in *Pſalm* xlv. 6. where the *Hebrew* is, שבט מישור שבט מלכותך *(Shebeth miſhor ſhebeth malcothecha)* properly *the Rod of thy Kingdom*, &c. Here the mentioning of Kingdom determines the Idea of *Shebeth* in this Place, and naturally leads to the Word *Sceptre*, as the true Tranſlation: But where the Context is, as we might ſay, looſe and indeterminate, it requires particular Attention to tranſlate ſuch metaphorical Words aright; and it were better to give the general Idea of ſuch Words, and leave them to be applied and underſtood by every Reader, as ſhall ſeem moſt juſt. Thus in *Numb.* xxiv. 17. we read, "A Star ſhall "come out of *Jacob*, and a *Sceptre* ſhall "riſe out of *Iſrael*, &c." It is here the ſame Word we are ſpeaking of, *Shebeth*, and to have kept to its general Interpretation, "A "Rod ſhall riſe out of *Iſrael*," would have anſwered the Purpoſe as well, and made ever whit as good Senſe, as either the *Engliſh* Tranſlation, *Sceptre*, or as the *Septuagint* have rendered it Ἄνθρωπος, a *Man*. The ſame is to be ſaid of the Phraſe we are upon, "The *She*- "*beth* ſhall not depart from *Judah:*" It was eaſy, one would have thought, to have looked no farther than the common and radical Meaning of the Word, or if they were to make an Explication (as every ſuch rendring is rather an Explication than a Tranſlation) there was

a metaphorical Meaning at hand to have fixed upon, and one too fully as applicable to the Context, and by far more frequently made uſe of in Scripture, and that was, as I have already obſerved, to have rendered it *Tribe:* The Tribe (or *Tribeſhip)* ſhall not depart from *Judah.* I know many great Names beſides our Tranſlators, and ſome too for whom (as for our Tranſlators) I have a particular Veneration, do adhere to the common Tranſlation, *Sceptre:* But in what I have offered I am not ſingular. The Lexicons obſerve upon the Word שבט, that it may be rendered, *Non deſiſtet Tribus a Judah,* The *Tribeſhip* ſhall not fail from *Judah, i. e. Judah* ſhall not ceaſe to be a *Tribe.* And though they do not approve this Way of rendering the Phraſe (becauſe indeed the *Septuagint,* and the three *Targums,* and the *Talmudiſts,* theſe Enemies to Chriſtianity ſay otherwiſe) yet all the Reaſon I find them give for rejecting it, is founded upon a grammatical Nicety about the Prepoſition מ, *Me,* from, (*Mijehuda, from Judah)* which, yet, could be very eaſily reconciled to the Laws of Diction, if there were any Neceſſity for it. Not only ſo, but even in the ſeveral Paſſages of holy Writ, where we meet with the Word *Shebeth,* I think I could adjuſt this Tranſlation to moſt, if not to all of them, if I were not afraid of dipping too far into the tedious Depths of Critiiſm, which, perhaps, you will ſay, I have done

too

too much already. All I ſhall at this time ſay further upon the Subject is, that this rendering is as natural to the Word itſelf, and as reconcileable to the Context, and to the grand Deſign of the Prophecy (I might ſay it is much more ſo) as any other of the metaphorical Acceptations of *Shebeth*; and eſpecially as this of Ἀρχων, or *Sceptre*, which indeed is the rareſt and moſt forced of them all. But before I proceed to ſhew how this holds true in Fact, I ſhall

II. Take Notice of the other chief Word, on which the Streſs of the Prophecy ſeems to be laid, מחקק, *Mehokkak*, which the 70 have rendered Ἡγούμενος, and our Tranſlators, *Lawgiver*. This is a moſt beautiful Word indeed, and conveys a noble Idea, for which Reaſon I muſt beg Leave to beſtow ſome Pains about it, and trace it to its Original. It is a derived Word, and may be (according to the Grammars) a Participle *Pihel*, as they call it, or more properly indeed, an *Heemantic* Noun, from the Root חק, *Hak*, or in the Duplicate Form חקק, *Hakak*, which the Lexicons tell us, ſignifies *incîdit*, *inſculpſit*, &c. *i. e.* to decypher, grave, pourtray, *&c.* the ſame which the *Greeks* expreſs by their Verb τυπτειν, to typify. Mr. *Holloway* from this *Hebrew* Root *Hak*, derives the *Greek* Εἰκων, an Image, Reſemblance, *&c.* and poſſibly (I think) may come from it too, the *Latin* Pronoun, which demonſtrates or points

out, *Hic, hæc, hoc*, This. This is the Signification of the Verb in Scripture. So *Iſai.* xxii. 16. חקקי משכן, *Hakki meſhachen*, who graveth an Habitation in the *Rock*. So likewiſe *Iſai.* xlix. 16. I have graven thee חקתיך, *Hakothicha*, upon the Palms of my Hands. See too *Ezek.* iv. 1. "Take a Tile, and "חקות, *Hakuth*, pourtray upon it the City," *&c.* And again, *Ezek.* xxiii. 14. "The I-"mages of the *Chaldeans*, חקקים, *Hakkim*, "pourtrayed with Vermilion." Beſides many other Places in which this is found to be its principal Signification. Accordingly the verbal Noun חק, *Hak*, in the Plural חקים, *Hakim*, Maſc. or חקות *Hakoth*, Fem. muſt carry in it this Signification of its original Root; although indeed by our Tranſlators it is almoſt always rendered STATUTES. But our Idea of the Word Statute comes not up to the full Meaning of the *Hebrew Hak*. By Statute we commonly underſtand a Law, Appointment, Decree, *&c.* for which the *Hebrew* Language has other Words, as מצוה, *Mitzvah*, תורה, *Torah*, &c. But חק *Hak*, is a Word of ſacred Import, and chiefly made uſe of in Matters of Religion and divine Worſhip. Such and ſuch a thing ſhall be חקת לעולם, *Hakath legnolam*, a Statute for ever, is an Expreſſion to be met with upwards of twenty Times in the *Levitical* Hiſtory. See the following Places, *Exod.* xii. 14, 24, 43 : : xv. 25 : : xxvii. 21 : : xxviii. 43 : : xxix. 28.

Levit.

Levit. iii. 17:: vi. 18:: vii. 34:: x. 9:: xvi. 28:: xvii. 7, *&c.* From ſuch a frequent Repetition of the Phraſe, it would appear to be a Phraſe that ſignified a great deal more by far, I perſuade myſelf, than is commonly thought. I ſhall not enter into a ſtrict Diſquiſition upon the Meaning of the Word, לעולם, *legnolam*, *for ever*, though I find that from this Expreſſion, the *Jews* would endeavour to infer the Perpetuity of the *Moſaic* Diſpenſation; and our Commentators are at much Pains in explaining the Word, to evade this Inference. We read not only of a Statute for ever, but likewiſe of a Covenant for ever, ברית לעולם, *Berith legnolam*. See *Gen.* ix. 16:: xvii. 7, 13, 19, *&c.* And of a Prieſthood for ever, כהנת לעולם, *Coheneth legnolam*, *Exod.* xl. 15. *Numb.* xxv. 13, *&c.* This Word עולם, *Gnolam*, correſponds with the *Greek* Word uſed in the New Teſtament, Αιων, *Ævum*, which many Interpreters obſerve, is chiefly ſpoken of CHRIST, and the Times of the Goſpel. May not the *Hebrew* Word be applicable to this too; and thoſe Paſſages I have quoted, may it not be preſumed, that they point forward to the MESSIAH? But I only hint at this, and ſhall confine myſelf to the Word חק, *Hak*, which, I ſay, our Tranſlators always in all thoſe Places render, *A Statute for ever*. If we would know the true and full Purport of this ſo remarkable and much-made-uſe-of Expreſſion, I think I cannot recommend to a better Maſter for Inſtruction

ſtruction in this Point than to St. *Paul*, and he tells us, theſe things were Shadows, Patterns, *&c.* Let any Perſon read the whole of his Epiſtle to the *Hebrews* (beſides other Paſſages in his other Writings) and compare what is found there with the ſeveral Places in the *Levitical* Hiſtory, where this Phraſe, *A Statute for ever*, is to be met with, and the true Meaning of the Phraſe will then appear. All thoſe things of the *Jewiſh* Law there ſpoken of, the *Paſchal Lamb*, *Aaron*'s Prieſthood and Privileges, the Sabbatical Year, the Promiſed Land, *&c.* were Types appointed by God, חקים, *Hakim*, to be Emblems, Exhibitions, Adumbrations, *&c.* of good things, of a MESSIAH; and of good things to us, by Him. This comprehends under it a vaſt deal more than is implied in the common Idea of our *Engliſh* Word Statute, and ſhews that the proper and radical Senſe of the Word, we are enquiring into is, a *Type*, a *ſacred Symbol*, ſomething that ſpecially belongs to the Oeconomy of Religion. This appears from examining and comparing with one another the many Paſſages where the Word occurs: And ſundry Paſſages there are, of which, without taking this to be the Meaning of the Word, we cannot conceive the full Beauty and Senſe, and of which this Idea will eaſily lead us into a better Conception. Thus *Levit.* xviii. 30. we read, "Therefore ſhall ye keep my "Ordinance, that ye commit not any of

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" theſe abominable Cuſtoms," *&c.* The Original is עשות מחקות התועבת, *Gnaſuth mehokoth hethvoboth*, literally, to make abominable Pourtraitures, *&c.* I take the Word here מחקות, *Mehokoth*, to be *Heemantic*, and conſequently to be governed in the Accuſative by the Verb עשות, *Gnaſuth*, which properly ſignifies (not *agere* to do or commit, but) *facere*, to make, as an Artiſt: Though I ſee that the interlineary Verſion of *Arias Montanus*, following the Septuagint, looks upon the initial מ, to be the Prepoſition from, or of. And my Reaſon for this Conſtruction is, becauſe I find the Word uſed in this Form, and to the ſame Purpoſe in *Ezek.* xxiii. 14. She increaſed her Whoredoms, for when ſhe ſaw אנשי מחקה, *Anoſhi mehokah*, " Men " pourtrayed," *&c.* i. e. the Images of Men, idolatrous Pictures, *&c.* as it is illuſtrated in what follows, the Images of the *Chaldeans* pourtrayed with Vermilion. And what theſe Images were, and for what End ſet up, we may gather from the Prophet *Amos*, *Amos* v. 26. as quoted by St. *Stephen*, *Acts* vii. 43. " Ye have born the Tabernacle of *Moloch* " and *Chiun*, your Images, which ye made " to yourſelves," as St. *Stephen* adds, to worſhip them. The *Hebrew* Word for Images, צלמי, *Tzalmi*, which in *Ezekiel* the Septuagint render Εικονας, (a Derivative, as we have ſeen, from our Word חק, *Hak*) in *Amos* they render Τυπες, and ſo does St. *Stephen* after

them. The Word *Tzalmi* therefore, which is thus rendered τύποι, *Types*, is deſcriptive of what went before in *Ezek.* xxiii. 14. the *Anoſhi mehokah*, the Men pourtrayed, *&c.* Such Pourtraitures were cuſtomary among the Heathens, and from them the *Jews* learned the Art too: To ſuch a Degree of Infatuation indeed, that many of them, even ſome of their Kings, had ſuch Marks ſtamped on their very Bodies: As is recorded to the laſting Diſgrace of *Jehoiakim*, 2 *Chron.* xxxvi. 8.—The Abomination which he made, and which was found in him, עליו, *Oliu*, properly, *ſuper eo*, upon him, *&c.* Which Expreſſion, according to the Author of the *Hiſtoria Scholaſtica*, *Lyranus*, and many of the *Jewiſh* Writers, (as quoted by *Pererius* Comment. in *Daniel*, Lib. 1.) is to be meant of the idolatrous Marks and Stigmata of thoſe abominable Pourtraitures, which were found on that King's Body after his Death. All this will help to lead to the full Extent of the Prohibition in *Leviticus*, not to make any of thoſe *Mehokoth*, (not Cuſtoms, which is lame and vague, but) abominable *Types*, *Images* of *Moloch*, &c. which with their execrable Rites of Worſhip had been forbidden in the foregoing Part of that Chapter, eſpecially at the 21ſt Verſe. Another Paſſage I ſhall inſtance is in *Iſai.* x. 1. "Woe unto "them, חקקי און החקקים *(Hahakkim Hak-* "*ki-aven)* that decree unrighteous Decrees, "and write Grievouſneſs which they have "preſcribed:"

" preſcribed:" The Septuagint here confound theſe two Clauſes, without obſerving the Diſtinction in the Original; for their Verſion runs literally, Woe to them that write Wickedneſs, for writing they write Wickedneſs. Our Tranſlation indeed preſerves the Difference, but comes not up to the full Import of the firſt Comma, which does not concern civil Sanctions or Decrees of Princes (as the Contents of the Chapter, in our *Engliſh* Bibles intimate by the Expreſſion of *The Woe of Tyrants*) but religious Imaginations, Rites of Worſhip, *&c.* as is evident from what follows in the Chapter about the Puniſhments, which God threatens to execute by the Hand of the King of *Aſſyria*, and which afterwards he did actually execute both upon *Judah* and *Iſrael*, not for their Tyranny in a political Senſe, but for their Idolatries and Corruptions of that Sort, in ſetting up, pourtraying, *&c.* חקקי און, *Hakki-aven*, as is here expreſſed, *Types, Emblems of Vanity*, which the Word *Aven* ſignifies, as in *Iſai.* lxvi. 3. He that bleſſeth *(Aven)* an Idol, and *Iſai.* xli. 29. where the molten Images are ſaid to be *Aven*, Vanity; and hence from the ſetting up of *Jeroboam*'s idolatrous Worſhip at *Beth-el* (which ſignifies the Houſe of God) that Place is called by the Prophet *Hoſea*, *Hoſ.* iv. 15 : : v. 8 : : x. 5. *Beth-Aven*, the Houſe of *Aven*, or of an Idol. Much to the ſame Meaning is there a Paſſage in the *Pſalms*, *Pſ.* xciv. 20. " Shall the Throne of

" Iniquity (it is there ſaid) have Fellowſhip " with Thee, יצר עמל עלי חק, *Jetzer gna-* " *mal oli Hak*, which frameth Miſchief by " a Law," our Tranſlation renders it, but not expreſſively enough. The Word עמל, *Gnamal*, here rendered *Miſchief*, is of much the ſame Nature with *Aven*, and frequently they are joined together as deſcriptive of one another. So *Iſai.* x. 1. " Woe to them that " decree Decrees of Aven, *Vanity*, and write " *Gnamal*, Corruption, Grievouſneſs, *&c.*" *Pſ.* x. 7. " Under his Tongue is *Gnamal* and " *Aven*, Miſchief and Vanity." And in that famous Story of *Balaam*, *Numb.* xxiii. 21. " He hath not beheld *Aven*, Iniquity in *Ja-* " *cob*, neither hath he ſeen *Gnamal*, Perverſe- " neſs in *Iſrael*." Whence it would ſeem to belong to the Claſs of religious things, and conſequently to ſignify religious Vanities, Corruptions, *&c.* Accordingly the Verb with which it is joined in the Place I have quoted, יצר, *Jetzer*, ſignifies to forge, form, mould or ſhape a thing, *plaſmare*, *effigiare*, as the Lexicons tell us; and is the Word by which the Antediluvian Idolatries are expreſſed, and which our Tranſlation renders Imaginations, *Geneſ.* vi. 5 : : viii. 21. So that the proper Import of this Phraſe under Conſideration will be, The Throne of Iniquity that imagines, (in that Senſe) forms, moulds, *&c.* a thing of Vanity, an Idol, *&c.* to be a Type, ſacred Emblem, Object of Worſhip.

Shall ſuch a Throne, ſuch idolatrous Deviſers have Fellowſhip with JEHOVAH ALEIM, the true God, as is ſaid 2 *Corinth.* vi. 15. "What Concord hath Chriſt with *Belial*, or "what Agreement hath the Temple of God "with Idols?" It is in this Senſe likewiſe, that the Word ſtands *Micah* vi. 16. For the Statutes, חקות, *Hakoth*, of *Omri* are kept, and all the Works of the Houſe of *Ahab*, &c. *i. e.* all the Idolatries, corrupted Worſhips, deviliſh Pourtraitures, *&c.* for which that Family, eſpecially in *Jezebel*'s Time, was ſo horridly infamous. It would take up much Time (and indeed to great Satisfaction) to touch at all the Paſſages in Holy Writ to this Purpoſe. The Word Statutes, which is the general Interpretation of חק, *Hak*, is by Commentators applied to the ceremonial Law of the *Jews*, and made to ſignify the ſeveral things pertaining to that Syſtem: But the Original has a further Proſpect, and conveys this Idea, that theſe outward things were Draughts, Lineameants, Pourtraitures, *&c.* of ſomething better and more noble חקות לעולם, *Hakoth legnolam*, as they are called, *Types*, *Exhibitions* of the Age of the Goſpel. Before the ceremonial Law was inſtituted, we meet with this Word in God's Promiſe to *Iſaac*, *Geneſ.* xxvi. 5. Becauſe *Abraham* kept my Charge, my Commandments, חקותי, *Hakothi*, my Statutes and my Laws. And we find in the *Pſalms* with what beautiful Vehemence

hemence the inſpired Penman expreſſes his Love and Affection for, and Diligence in the Study of thoſe things: Eſpecially in the 119th *Pſalm*, that Maſter-piece of ſublime Devotion, and exalted Sentiments, which indeed I cannot paſs over without offering ſome of my Thoughts upon it; and I hope the Digreſſion will be readily pardoned. It is divided into twenty-two Parts, according to the Number of the *Hebrew* Letters, and each of theſe Parts contain eight Diviſions, which we call Verſes, beginning every one of them with the Letter of the reſpective Part. The whole of the Pſalm is a lofty Panegyric on the Oeconomy of Religion, as inſtituted by God, and as in a great Meaſure above human Comprehenſion. Accordingly we meet with eight different Words to this Purpoſe, and for the moſt part one of theſe Words is to be found in every one of the eight Verſes of the twenty-two Parts. 1. תורה, *Torah*, LAW, which comprehends the whole of the divine Will in its ſeveral Branches, as where he ſays, *v.* 18. "Open mine Eyes that I may behold the "wondrous things of thy Law," and *v.* 97. "O how I love thy Law," *&c.* 2. דבר, *Dabar*, which our Tranſlation renders WORD, and is properly applicable to the Divine Λόγος, the WORD incarnate, St. *John* i. 1. to whom the Pſalmiſt points in other Places of the *Pſalms*, as in *Pſ.* lvi. 10. where he ſays, "In God will I praiſe his *Word*, in the "Lord will I praiſe his *Word*." The Original

nal is moſt beautiful, באלהים אהלל דבר ביהוה אהלל דבר, *Be Elohim ehellel Dabar, be Jehovah ehellel Dabar*, literally, In *Elohim* I will praiſe *Dabar*, (the WORD) in *Jehovah* I will praiſe the *Word*, *i. e.* I will praiſe the WORD, and acknowledge him to be both *Aleim* (GOD) one of the *Fœderati* of the TRINITY, and likewiſe *Jehovah*, (LORD) Self-exiſtent, Eſſence in Himſelf. *A glorious Confeſſion of Chriſtianity!* So here in this Pſalm, *v.* 9. "Wherein ſhall a young Man "cleanſe his Way?" לשמר כדברך *(leſhamar ke Debarcha)* by obſerving, taking Heed, ſtudying upon thy *Word*. And *v.* 89. For ever, O Lord, *Thy Word* is ſettled in Heaven. And hence that pathetic Ejaculation up and down the Pſalm, חיני כדברך *(Hajeni ke Debarcha)* quicken thou me according to *Thy Word*, that WORD who only is the Way, and the Truth, and the Life. 3. אמר, *Amar*, which is likewiſe tranſlated *Word*, properly a Word of Promiſe, Inſtruction, *&c.* in *Greek* ῥῆμα, in *Latin Eloquium*, may be applied to ſuch Part of the Scriptures as was then written, and among other Particulars differs from *Dabar* in this, that *Amar* is moſtly uſed in the Plural Number, *Words*, and *Dabar* generally in the ſingular. The Word which may ſtrengthen perhaps what I have already ſaid about *Dabar*. 4. מצות, *Mitzoth*, Commandments, from צוה, *tzavah*, he commanded, properly the moral Part of the *Jewiſh* Law

Law which we call the *Ten Commandments*: For this is the Word which God Almighty himſelf uſes at the Delivery of the Decalogue, *Exod.* xx. 6. And keep מצותי, *Mitzothi*, my Commandments. 5. משפטים, *Miſhpathim*, in our Tranſlation generally rendered Judgments; not in that Senſe in which the Word Judgments is ſometimes taken, as implying Manifeſtations of God's Wrath and Indignation, but as ſignifying political Inſtitutions, national Obſervances, and the like. This is the Senſe which God puts upon the Word. *Exod.* xxi. 1. where after having publiſhed his *Mitzoth*, moral Sanctions, Commandments for regulating the Life and Manners, He ſays to *Moſes*, Theſe are משפטים, *Miſhpathim*, the Judgments, (rather the Cuſtoms or Statutes according to the proper Notion of the Word) which thou ſhalt ſet before them. And then proceeds in the 21ſt, 22d, and 23d Ch. to name and appoint theſe Cuſtoms, *&c.* 6. פקדים, *Pakodim*, from פקד, *Pakad*, *viſitavit*, he viſited, and ſo chiefly ſignifies Viſitations. Our Tranſlators indeed, following the *Septuagint*, make no Diſtinction between *Pakadim* and *Mitzoth*, but render them both promiſcuouſly Commandments: Yet certainly they are different Words, and come from different Roots, and therefore according to the Genius of the *Hebrew* Language, muſt have different Meanings. And to be ſure the only Way to come at their Meanings is by examining the Roots,

and

and tracing the Words through the ſeveral Places where they are uſed in Scripture. The proper Meaning of *Pakad* is to viſit, and it is almoſt always uſed in this Senſe. Sometimes, when it is ſpoken of God, it is taken in a Senſe implying *Mercy*, as in *Geneſ.* l. 24, 25. *Exod.* iii. 16 : : iv. 31 : : xiii. 19. 1 *Sam.* ii. 21. *Pſ.* viii. 5 : : lxv. 9. *Iſai.* xxiii. 17 : : xxiv. 22, *&c.* Sometimes in a Senſe, implying *Anger*, as in *Exod.* xx. 5 : : xxxii. 34. *Pſ.* lix. 5 : : lxxxix. 32. *Iſai.* xiii. 11 : : xxiv. 21 : : xxvi. 14 : : xxix. 6, *&c.* Yea, we read of a Year of Viſitation, *Jer.* xi. 23 : : xxiii. 12 : : xlviii. 44, *&c.* Of a Day of Viſitation, *Iſai.* x. 3. *Hoſ.* ix. 7. which Phraſe St. *Peter* uſes, 1 Ep. ii. 12. and calls it ἡμέρα ἐπισκοπῆς : And of a Time of Viſitation, *Jer.* viii. 12 : : x. 15, *&c.* as our Saviour ſays to the *Jews*, St. *Luke* xix. 44. "They knew not the Time "of their Viſitation." From all theſe Places put together, we ſee what the true Meaning is, of the פקדיך, *Pakodicha*, which we meet with ſo frequently in the cxixth *Pſalm*, God's Viſitations, comprehending both his Mercies and Judgments: It was upon theſe divine Viſitations that the *Pſalmiſt* was to meditate, *v.* 15. This it was that he prayed to be inſtructed in, that ſo he might talk of God's wondrous Works, *v.* 27. From this it was that he expected to get Underſtanding, *v.* 104, *&c.* But to proceed, 7. עדות, *Gnadoth*, Teſtimonies, by the *Septuagint* μαρτύρια, Witneſ-

 ſings,

ſings, alluding to the Tables of Teſtimony: *Exod.* xxxi. 18. which were ordered to be put within the Ark *Exod.* xxv. 21. whence the Ark *v.* 22. is called the Ark of the Teſtimony, and conſequently may denote not only the *Ten Commandments* (which we ſee are called *Mitzoth)* but likewiſe, or rather, the chief and ſubſtantial Part of the *Jewiſh* Worſhip, of which it is well known, the Ark (which is ſometimes ſimply called *The Teſtimony)* was a main Ingredient. 8. I have reſerved to be laſt ſpoken of our Word we have been upon חקות, *Hakoth*, (always in this *Pſalm* rendered Statutes, by the 70, δικαιώματα, (See St. *Luke* i. 6.) and which makes ſuch a Figure, as it were, in this noble Liſt of the ſeveral Things of Religion. And the Inference I have to make, and which to me appears moſt natural, is this; That if the *Pſalmiſt* had had no other Sight of, or Light into the Things of the *Levitical* Oeconomy (which the Scripture ſo very often calls חקים, *Hakim)* than as ſo many bare outward Ceremonies only, would he have ſpoken of them in ſuch lofty and exalted Strains? Theſe Things, which when viewed only in themſelves, we ſometimes find God expreſſing Himſelf about in low and contemptible Terms, would *David* under the Inſpiration of the divine Spirit, have prayed ſo earneſtly for the Knowledge of? But he ſaw them thoroughly how wonderful and myſterious they were, as they were Adumbrations,

umbrations, Exhibitions, &c. of better Things, of MESSIAH and his Salvation. Hence it is that he ſo frequently breaks out into this rapturous Exclamation, Teach me thy Statutes, למדני חקיך, *Lamdani Hakicha*, Inſtruct me in thy Types, Symbols, &c. And indeed his Delight in theſe pious Studies had been very great, when, as he tells us himſelf, even in the melancholy Times of his Exiles and Wanderings up and down, he had been taken up with that pleaſant Employment: Thy Statutes, ſays he, *Pſ.* cxix. 54. חקיך, *Hakicha*, thy *Types*, *Emblems*, &c. have been my Songs, זמרות לי, *Zimroth li*, Pſalms to me, in the Houſe of my Pilgrimage. This was the Work in which he was aſſiſted by a divine Impulſe, to compoſe *Pſalms*, *holy Songs*, *Odes*, &c. not upon his own Circumſtances only, either temporally or ſpiritually conſidered, (which no doubt a Perſon of a poetical Genius might have done without ſuch heavenly Inſpiration) but to be Predictions, Prophetical Deſcriptions of God's Management of, and Bleſſings to his Church by the MESSIAH, the *Beloved*, of whom the Royal Pſalmiſt (in his very Name, דוד, *David*: which properly ſignifies *Beloved*) was ſo eminent a *Type*. Accordingly that common Title which we find before many of the *Pſalms*, מזמר לדוד, *Mizmor le David*, and which is in our Tranſlation, a Pſalm of *David*, might, agreeably to the Original, be rendered, the Pſalm-

miſt to the Beloved. (See what *David* ſays of himſelf to this Purpoſe, 2 *Sam.* xxiii. 1—8.) And indeed, though all the Pſalms have a Tendency of this Nature, and ought to be looked upon in this Light, yet ſome of them carry ſuch viſible Marks and Tokens of this myſtical Signification, as cannot but point to the true Meaning of them at the firſt Sight, ſuch as the iid, xixth, xxiid, lxxiid, cxth, *&c.* And if our Tranſlators had adhered cloſely (as I humbly think they ought to have done) to the literal Senſe and Conſtruction of the Original, and not gone off into Periphraſes and Expoſitions of their own, I am of Opinion the true Meaning of the Holy Ghoſt would have better appeared in his own Phraſes and Manner of Diction, than under the Garb of modern Idioms and Faſhions of Speech. I might confirm this with ſeveral Inſtances. Be pleaſed only to look at theſe two or three, *Pſ.* xxi. 6. we read, "Thou "haſt made him moſt bleſſed for ever," literally, according to the *Hebrew*, תשיתהו ברכות *(Teſhitheu beracoth)* "Thou haſt ſet "him to be Bleſſings for ever," (as *Pagninus* has rendered it) which points more directly to the Promiſe made to *Abraham*, *Gen.* xii. 3:: xviii. 18:: xxii. 18. and applied by St. *Peter*, *Acts* iii. 25. and by St. *Paul*, *Galat.* iii. 8. that in *Abraham*'s Seed, *Chriſt*, ſhould all Kindreds of the Earth be bleſſed. Again, *Pſ.* lxxii. 15. it is in our Bibles—"Prayer alſo ſhall be

"made

" made for him continually," &c. literally, according to the *Hebrew*, בעדו. *Bagnado* it ſhould be in his Congregation or Church, not for him, as if intended only for *Solomon*. In this Senſe the Word is uſed in other Places of the Pſalms, as *Pſ.* i. 5.—" Nor Sinners בעדת, " *Begnadath*, in the Congregation of the Juſt." So *Pſ.* lxxxii. 1. " God ſtandeth *Begnadath*, " in the Congregation of the mighty," &c. And this Interpretation, if followed in the Place before us, would have raiſed the Idea far above *Solomon*, even to the MESSIAH, to Him of whom only it can properly be ſaid, *v.* 17. " That Men ſhall be bleſſed in Him." Another Place you may look at is *Pſ.* lxxxix. 27. " I will make him my firſtborn, high- " er than the Kings of the Earth." The Original is אתנהו עליון למלכי, *(Athneu Helion le Malchi)* " I will give him to be the Moſt " High to the Kings of the Earth." The Word *Helion* is one of the proper Names of God, and is tranſlated *Moſt High*. See *Pſ.* xxi. 7 : : lxxxvii. 5 : : xcii. 1. Yea, the Heathens gave this Name to their Deities, as in *Plautus's Pœnulus*, and from this, it is thought, comes the *Greek* Ἥλιος, *Helios*, the Sun. God here reclaims the Title from the Pagan Corruption, and ſhews to whom this divine Name only belongs, to the SON, of whom *David* was but a Type, and to whom the greateſt Kings were to do Reverence. See *Pſ.* ii. 10, 11, 12 : : *Pſ.* lxxii. 10, 11, &c. I ſhall juſt mention

mention another Paſſage, which in our Tranſlation loſes much of its original Beauty, and it is *Pſ.* cxxxvii. 3.—" They required of us " a Song, ſaying, Sing us one of the Songs " of *Zion.*" *One of the Songs*, is a Turn which is borrowed from the *Septuagint*, ἐκ τῶν ὠδῶν, the Original is ſingular, שירו לנו משיר ציון, *Siru lenu Meſir Zion*, Canite nobis cantatum Zionis, *Sing to us the Sung one of Zion:* And that the Words had ſuch a particular View, is plain from the Anſwer given by the mournful *Jews* in the next Verſe. " How ſhall we ſing the Lord's Song, את־שיר־יהוה, *Eth-Sir-*JEHOVAH, not in general Terms one of *Jehovah*'s Songs, but *the Song* (eth-ſir) in which JEHOVAH was principally concerned. (Perhaps the Words might be rendered, *Cantatum Jehovah*, the *Sung Jehovah*, or *Sung one in Jehovah*, but I do not affirm this.) Many more ſuch beautiful Paſſages there are in the *Pſalms*, that are ſtrangely obſcured and flattened, as we read them; and I have made this long Digreſſion (though I hope not altogether an impertinent one) on Purpoſe to ſhew that the true Meaning of certain Words is not to be ſought from, nor found in our *Engliſh* Tranſlation of the Bible, (perhaps moſt of our modern Tranſlations are equally defective) but only to be gathered by comparing the ſeveral Paſſages where ſuch Words are to be met with, and ſtill keeping the one primary and radical Senſe

of

of the Word in View in all theſe Places. And of this Nature is the Word חק, *Hak*, to which I now return. Its principal Idea, as we have ſeen, is that of *graving*, *pourtraying*, &c. and as it is almoſt always uſed in religious Matters, it ſignifies Type, Emblem, Adumbration, *&c.* And in all the Places of Scripture where the Word occurs, either as a Verb or Noun, I could more univerſally and eaſily reconcile this Idea to the ſeveral Contexts, than in the Senſe of Statutes, according to the common Idea of that Word. Now from this Verb חק, or חקק, comes the Word uſed by *Jacob*, מחקק, *Mehokkak*, which we read Lawgiver, but according to the true and only Etymology of its Root, properly ſignifies Typifier, a Perſon or Thing that *typifies*, *adumbrates*, *exhibits*, &c. I have been at ſome Pains in looking over the Bible, and have found this Word *Mehokkak* only ſeven or eight Times made uſe of, and which I think very obſervable, always in prophetical or parabolical Speeches. This is the firſt Time, *Gen.* xlix. 10. that it occurs.

2. The next Time is in *Numb.* xxi. 18. " The Princes digged the Well, the Nobles " of the People digged it," במחקק, *beMehokkak*. Our Tranſlation renders it (by a ſtrange Sort of *Periphraſis)* " by the Direc- " tion of the *Lawgiver :*" The Septuagint yet more differently, ἐξελαλόμησαν αὐτὸ βασιλεῖς ἐθνῶν ἐν τῇ βασιλείᾳ αὐτῶν, *i. e.* The Kings of

of the Nations digged it in their Kingdom. But whoever conſiders the wonderful Manner in which the *Iſraelites* were at that time ſupplied with Water, will ſoon diſcover ſomething more about it, than the Direction of *Moſes*, or the *Labour* of the People only. The *Targum* of *Jonathan*, as quoted by *Lightfoot* in his *Horæ Hebraicæ*, on 1 *Corinth.* obſerves the ſame of this Well, as of the other at *Horeb* (See what Mr. *Holloway* ſays on this Subject, ORIGINALS, Vol. I. on the Word *Gan)* that it followed the People through all their Incampments, *&c.* And therefore what St. *Paul* ſays is applicable to all theſe miraculous Productions of Water in the Wilderneſs, 1 *Corinth.* x. 4. " For they drank of " that ſpiritual Rock that followed them, and " that Rock was Chriſt." This will help to the true Meaning of the Word *beMehokkak*, in this inſpired Song of the *Iſraelites*, not (as our Tranſlators have paraphraſed it) *by the Direction of the Lawgiver*, but *In typificatorem*, into a Typifier, *i. e.* to be a *Typifier*, as we ſee St. *Paul* ſays it was of *Chriſt the Meſſiah.*

3. The next Place I find the Word in is in *Deut.* xxxiii. 21. where *Moſes* under divine Inſpiration, as *Jacob* formerly had been, bleſſing the Tribes of *Iſrael*, when he comes to GOD he ſays, And he provided the firſt Part for himſelf, becauſe there in a Portion of the Lawgiver was he ſeated, חלקת מחקק ספון, *Helkath*,

Helkath Mehokkak Sephun, Pars legiſlatoris tecti, in the Verſion of *Arias Montanus*; the 70 have it, γῆ ἀρχόντων συνηγμένων. It ſeems indeed to be a very dark Paſſage, and the Multitude of Comments upon it ſerve to make it ſtill more ſo. The different Gloſſes of *Buxtorf*, *Coccëius*, *Pagnin*, *Abenezra*, &c. as to be found in *Robertſon*'s Lexicon under the Word סָפַן, *Saphan*, afford little or no Light to guide us to the true Senſe of *Moſes* in theſe Words, taking *Mehokkak* for Lawgiver, as they do. As *Typifier*, and following the literal Conſtruction of the Words, it is poſſible perhaps after much Pains and Attention to make ſomething of them: Though indeed they appear to me to be of the Kind of thoſe many myſtical Paſſages of holy Writ, which no Man, I think, needs be (which at leaſt I for my part am not) aſhamed to own his Ignorance of. Certain it is, that even uſing the Word *Lawgiver* for *Mehokkak*, makes them no way plainer, than taking it in the Senſe I contend for, as carrying the Idea of typifying, and that is enough for my Purpoſe.

4. We meet with the Word again in that famous Song of *Deborah*, *Judg.* v. 14.—Out of *Machir* came down, מחקקים, Mehokkekim, *Governors*, as we read; the Septuagint has it, ἐξερευνῶντες, *Inveſtigatores*, Searchers out, as it were, of hidden Things, which ſeems indeed ſomething akin to typifying. This Song is all myſterious, and like all of that Kind,

has a double Deſign. One, to ſet forth the Victory gained by *Barak* over the Enemies of the People, the other, to ſpeak of the Deliverance that God would work for his Church. *Barak* we find, is one of thoſe Heroes whoſe Faith St. *Paul* celebrates, *Heb.* xi. 32. and ſeems to be ſet forth to us as a *Type* of CHRIST; eſpecially from what the Propheteſs ſays *v.* 12. Ariſe, *Barak*, וּשְׁבֵה שְׁבִיֶךָ, *(Veſhebah Shebeicha)* and lead thy Captivity captive, which very Expreſſion is made uſe of by the *Pſalmiſt*, *Pſ.* lxviii. 18. and by St. *Paul* applied to CHRIST, *Epheſ.* iv. 8. "Thou haſt aſcended "up on high, Thou haſt שָׁבִיתָ שֶׁבִי, *(Shebith "Shebir,)* led Captivity captive." I know, that ſome of our modern Commentators, who are out of Conceit with every thing that they cannot underſtand or account for, are angry at this Song for ſpeaking ſo favourably of *Jael*'s killing *Siſera*; and ſome of them (See *Stackhouſe* on the Place) carry this ſo far, as on that Account to give up the divine Inſpiration of it. With what View this is done, I ſhall not take upon me to conjecture; but certainly the Conſequences of ſuch a preſumptuous Freedom are much to be dreaded; as at this Rate the Enemies of Religion will ſtill be picking Quarrels, and finding Blemiſhes, and ſo we ſhall firſt have one, and then another Book thrown out of the Canon of inſpired Writ, till in the End we ſhall have none left. In my humble Opinion, it is but

vain

vain in Man to attempt to vindicate any of theſe Old-Teſtament Tranſactions, however ſtrange they may ſeem, and irreconcileable to our preſent Notions of Things, as ſo many of the People of thoſe Times were under a divine Impulſe, and their Actions recorded (not indeed for our Imitation, all of them, unleſs we had as good a Warrant, but) to be Types, emblematical Inſtructions, Repreſentations, *&c.* of divine Things to us. And in this Light this Song of *Deborah* makes a noble Figure in the Scripture Hiſtory, for the Sublimity of Diction, and Loftineſs of Thought, to be met with in it. We ſee that it is full of figurative myſtical Speeches, of which the Church in thoſe Times did know the beautiful Meaning; though I am afraid it is not eaſy for us at this Diſtance, and perplexed as we are, with Prejudices of Interpretations, Opinions, *&c.* to come at it. And this Paſſage in the 14th Verſe, among many others, I take to be of this Sort, as containing a great deal more than our Tranſlation does expreſs. But to proceed,

5. The Word we are upon occurs again in the *Pſalms*, *Pſ.* lx. 7. and cviii. 8. *Gilead* is mine, and *Manaſſeh* is mine, *Ephraim* is the Strength of my Head, *Judah* is מחקקי, Mehokkeki, my *Lawgiver*; the 70 have it βασιλεύς μου, my King. The ſecond Perſon in JEHOVAH, *Chriſt*, here ſpeaks, and claims a Relation to, and Concern in theſe ſeveral Na-

tions, as the Words plainly expreſs (compared with many other Places. See *Iſai.* xi. 10——14. *&c.*) But in what Senſe *Judah* can be called *God's Lawgiver*, is not eaſy to comprehend. Lawgiver or King implies a Sort of Superiority, which in the preſent Caſe cannot be, ſo that here at leaſt this cannot be the true Meaning of the Word *Mehokkak*. In the Senſe I have been inveſtigating, it conveys a noble Idea, *Judah* is my *Typifyer*, He who typifies, exhibits me, with a Retroſpect no doubt to *Jacob*'s Prophecy, *Gen.* xlix. 10. The Import of this any one may conceive, who has the leaſt Acquaintance with the Idiom of the *Pſalms*, and the Genius of ſacred Things.

6. The next Place I have found the Word, in, is in *Proverbs* xxxi. 5. — "Leſt they drink and forget מחקק, *Mehokkak*, the Law," *&c.* This Book of *Proverbs*, as being in the Canon of inſpired Scripture, muſt be allowed to contain ſomething more ſublime and elevated, than the common Senſe of the Words at firſt Sight ſuggeſts. For, if we look upon them only in this Light, as moral Sayings, prudent Obſervations, or ſo, the Aſſiſtance of the divine Spirit does not ſeem neceſſary to have dictated any ſuch, any more than the Golden Verſes of *Pythagoras*, the Characters of *Theophraſtus*, &c. But the משלי, *Miſhle*, the Parables, Allegories, figurative Proverbs (as the Word ſignifies) of *Solomon*, have a double

ble Meaning, a myſtical as well as a moral. As is plain from many Inſtances, ſo particularly from what is ſaid of *Wiſdom*, as in Ch. iii. Ch. viii. *&c.* by which all Commentators agree CHRIST is to be underſtood. Here in the Paſſage before us, the Words are undoubtedly to be taken in the myſtical Senſe, otherwiſe it will not be eaſy to reconcile them with what follows in the 6th and 7th Verſes. The Chapter begins with the Mention of Prophecy. The Words of King *Lemuel*, the Prophecy (משא, *Maſha*, the ſame Word which is rendered Burden, *Iſai.* xiii. 1 : : xvii. 1 : : xix. 1 : : xxi. 1, *&c.* and implies ſome dark ænigmatical thing) which his Mother taught him, *&c.* Kings we know, eſpecially the Kings of the Lineage of *David*, were looked on as Repreſentatives of GOD. Hence the Direction here is not to give themſelves over to ſuch Habits, as may make them fall below their Dignity, and forget him of whom they are Types, Emblems, *&c.* It is ſtrange how moſt Tranſlators (but it ſeems they all copy after one another) ſhould have rendered the Word *Mehokkak* by Law in this Place, or what induced them to do ſo. We read of the *Law* in other Places of the *Proverbs*, as Ch. iii. 1 : : iv. 2 : : xxviii. 7, 9 : : xxix. 18, *&c.* in all which Places the Original is תורה, *Torah*, which, as I have already obſerved, ſignifies properly the whole Body of the divine Will, and is quite different from *Mehokkak*. Even what

what follows can well bear a myſtical Interpretation—וישנה דין כל־בני־עני, *vejiſhnah Din col bene-one*, "And pervert the Judgment of "any of the afflicted," but literally, "And "alter, (*i. e.* ſet up another to be) the Judge "of all the Sons of Affliction." Let us look back to *Pſ.* lxxii. 2. where we read ידין, *Jadin*, "He ſhall judge thy People with Righ-"teouſneſs, ועניך, *veOneicha*, and thy poor, "(thy afflicted ones) with Judgment." (Compare 4, 12, 13 Verſes, and many other Places of Scripture, where we meet with this Expreſſion of *Din oni*, judging the poor and needy) and we ſhall ſoon diſcover to whom this Title belongs, namely in Truth and Reality to the King MESSIAH, of whom all other Kings and Judges are *Types*: So that the Advice here given by the *Wiſeman* will run, "It is not for Kings to drink——Leſt "they ſhould forget the typified *One*, and "miſtake, *change*, alter *Him* who is Judge "of all the afflicted Sons."

7. I ſhall juſt inſtance another Place where our Word is uſed, and it is *Iſai.* xxxiii. 22. The Lord is our Judge, the Lord is מחקקנו, *Mehokakmu*, our Lawgiver, the 70 have it ἀρχων ἡμῶν, our Prince or Ruler. Here indeed the Senſe and Connexion will bear this common Interpretation, becauſe the People of *Judah* might very juſtly ſay, JEHOVAH is our Lawgiver, even according to the ſtricteſt Meaning of the Word, a Maker of Laws: And ſo there

there could be no Objection drawn from the Context againſt this Tranſlation, if Lawgiver were any of the Ideas contained in *Mehokkak*, which I have endeavoured to ſhew it is not. Even here it is to be taken in its own primary and natural Senſe, *Jehovah* is our *typified One*, as before, *Prov.* xxxi. 5. For it is frequently obſerved in the Bible, that ſeveral Words under an active Form may have a paſſive Signification, which, as all Grammarians confeſs, depends entirely on the Context: Though where the paſſive Sign (*i. e.* the *Vau* in the third Order of Radicals) is ſupplied, that determines the Signification to be paſſive. Inſtances of this are needleſs, as it is a thing which ſo commonly occurs. And ſo in both my laſt Quotations, it is eaſy to ſee that the Context determines the Signification of מחקק, *Mehokkak*, to be paſſive, *i. e. typificatus*, the typified One. This 33d Chapter of *Iſaiah* is evidently a moſt obſcure and myſtical Prophecy; and although towards the Cloſe it in general contains Promiſes of good Things to the *Church*, yet there are Expreſſions in it, which even after all the Paraphraſes and Liberties of Tranſlators, I believe are not yet fully underſtood. See *v.* 18, 21, 23. eſpecially in the Original.

And thus I have traced this ſecond of the Patriarch *Jacob*'s Words thro' all the Places where I have found it, and by looking into the principal Meaning of its Root *Hakak*, have

paved the Way, in ſome Meaſure at leaſt, for diſcovering the proper Signification of the Derivative. And, as I have already hinted, it is obſervable that this Word *Mehokkak* never occurs but in figurative and ænigmatical Speeches, as the Quotations I have made, do clearly evince. In plain, hiſtorical Narrations of Facts, or Deſcriptions of Things, we always find ſome other *Hebrew* Word to convey the Idea which our Tranſlators have affixed to *Mehokkak*, Governor, Lawgiver, *&c.* Thus for King the Word is מלך, *Melech*, for Judge it is שפט, *Shopheth*, for Prince it is נשיא, *Naſi*, for Scribe סופר, *Sopher*, for Governors נדיבים, *Nadibim*, &c. But never in any ſuch hiſtorical Narration do we meet with *Mehokkakim*. Even in that Place I quoted before, 1 *Chron.* v. 1, 2. where the Hiſtorian is to ſpeak of *Reuben*'s Diſgrace, and of the Dignity of *Joſeph* and *Judah*, we read, *Judah* prevailed *among* (not above) his Brethren, and of him came נגיד, the chief Ruler. The Word *Nagid* is frequently in Scripture applied to CHRIST. Thus in that gracious Promiſe, *Iſai.* lv. 4. I have given Him to be a Witneſs to the People, a *Nagid*, a Leader (Goer-before, Inſtructor, Pointer-out) and Commander to the People. And in the famous Prophecy of *Daniel*'s 70 Weeks, we read, עד משיח נגיד, *Gnad Meſſiah Nagid*, to MESSIAH the Prince, *&c.* Accordingly in that myſtical Speech of Wiſdom, *Prov.* viii. 6.

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ſhe ſays, I will נגידים אדבר, *Nagidim adbar*, ſpeak excellent Things, Things relating to the *Nagid*, to CHRIST, as the whole of the Chapter is. Now *Judah* was he of whom this *Nagid* was to come, and what is ſaid, 1 *Chron.* v. 2. points out to this. Now *Judah* was great באחיו, Bahio, *(in fratribus ſuis)* among his Brethren, and נגיד ממנו, *le Nagid mimno*, *(ad Ducem eſſe ex eo)* to the *Nagid* from him, meaning, that the *Nagid* was to come from him, not was already come, as our Bible ſays, Of him *came* the chief Ruler. One would have thought this was a proper enough Place to have mentioned the *Mehokkak*, which *Jacob* had promiſed to *Judah*. And no doubt, it would have been mentioned as ſuch, if the ſacred Hiſtorian had underſtood it in the Senſe in which it has been ſince underſtood. I might make the ſame Obſervation with reſpect to ſeveral other hiſtorical Paſſages, where, though there is no mention made of Rulers, Governours, Perſons in civil Authority, *&c.* yet the Word uſed to denote this is not *Mehokkak*: But I only hint at this, as I know it may be ſaid, much Streſs is not to be laid on a negative Argument, as this is. But I think I have brought poſitive Proofs enough to the Purpoſe, and this may at leaſt be admitted as a *Succedaneum*. And ſo, after all this Inquiry, I am come at laſt to what appears to be the Meaning of *Jacob*'s Prophecy, *The Tribeſhip ſhall not depart from Judah,*

 nor

nor a Typifier from between his Feet, &c. The learned *Lightfoot* obſerves in his *Horæ Hæbraicæ*, on the viiith of the *Acts*, that for מבין רגליו, *Mebin raglaio*, as our Copies have it, From between his Feet, the *Samaritan* has מבין דגליו, *Mebin daglaio*, which ſignifies, From between his Standards, or Banners. In reſemblance to this it is thought by Commentators (See *Stackhouſe in locum*) that the Banner or Sign, דגל, *Dagal*, of the Tribe of *Judah* (which was ordered, *Numb.* ii. 3. to be pitched קדמה, *Kadmah*, Eaſtward) was a Lion, one of the *Cherubic* Faces, as deſcribed by the Prophet *Ezekiel*, and the Apoſtle St. *John* (compare *Gen.* xlix. 8.) whence CHRIST is called *Rev.* v. 5. The *Lion* of the Tribe of *Judah*. But I only mention this, without inſiſting on it, leſt I ſhould appear to deſerve a Character, at which the preſent Age is ſo much offended, I mean that of being an *Hutchinſonian*.

And now, Sir, having laid down what I take to be the proper Interpretation of this Prophecy, let us ſee how it will hold true in Fact with Reſpect to CHRIST, whom we Chriſtians believe to be the MESSIAH, and conſequently the SHILOH ſpoken of by *Jacob*. And

1. As to the שבט, *Shebeth*, the Tribeſhip, it is certain *Judah* continued to be a Tribe, a ſeparate Nation (comprehending *Benjamin*) much longer than any of the other Tribes.

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The Poſterity of this Patriarch began early, as early as the Days of *Saul*, 1 *Sam.* xv. 4. xvii. 52. and afterwards of *David*, 2 *Sam.* ii. 10. to be diſtinguiſhed by their Anceſtors Name, and to be called by way of Eminence, *The People of Judah*, as the other Tribes were called the People of *Iſrael*. After *Rehoboam*'s Time, this Diſtinction was more ſignal, as there were two Kings, the one of *Judah*, and the other of *Iſrael* for ſome Time. At laſt the Kingdom of *Iſrael* was aboliſhed, and that People, *i. e.* the Deſcendants of the other Patriarchs, (commonly called the ten Tribes) were carried Captives out of their own Country by the King of *Aſſyria*, and a mixed Set of Inhabitants ſettled in their Place; who were afterwards called *Samaritans*. Upon this it may properly be ſaid that the *Shebeth* was departed from thoſe People; they were no longer Tribes, had no longer Succeſſions of Families kept up among them, but were ſcattered through ſtrange Lands, and very probably (notwithſtanding ſome braggadochio-Tales thrown out by their modern Rabbies) were by Degrees incorporated into the ſeveral Nations whither they were carried. But it was not ſo with the Deſcendants of *Judah*. The *Shebeth* continued with them (according to *Jacob*'s Prophecy) and even the Sceptre or Royal Dignity too, for a conſiderable Time longer: Till by the juſt Judgment of God they met with a Stroke like-

wiſe, and were removed into a Captivity by the King of *Babylon*. And this, as I have ſhewn before, put an End to their Sceptre or Kingdom, but it did not alter their *Shebeth* or Tribeſhip, as is evident beyond Contradiction from the ſacred Hiſtories of *Ezra* and *Nehemiah*. From this Time they were univerſally called יהודים, *Jehudim*, Lat. *Judæi*, and in Engliſh *Jews*, by which they had begun to be ſometimes called, even as far back as the Days of King *Ahaz*, 2 *Kings* xvi. 6. Here is a manifeſt Accompliſhment of Part of *Jacob*'s Prediction, that *Judah* ſhould be a Tribe, *i. e.* there ſhould be a People of his Poſterity, and ſo eminently called after his Name, long after the Deſcendants of his Brethren ſhould be forgotten. After this, we always read of this People the *Jews*, in the Hiſtories of thoſe Times, as a ſeparate Tribe or Nation, marrying among themſelves, and keeping up Catalogues of Succeſſion in their ſeveral Families for many Ages, though no longer a ſeparate Kingdom under their own Kings, but ſubject to, and governed in temporal Matters by neighbouring Princes by Turns. And thus they continued a Nation, a *Shebeth*, a Tribe or People, till SHILOH came, till the Days of the MESSIAH, the CHRIST of God. Of which, this to us Chriſtians is an undoubted Confirmation, that we find two of the Goſpel-Hiſtorians producing Catalogues of Succeſſion from the Patriarch *Judah* down to that very

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ry Time. Theſe Catalogues might have been ſuggeſted to them by Revelation from that divine Spirit, who was ſent to lead them into all neceſſary Truth: Or without calling in this ſupernatural Aſſiſtance, they might meet with ſuch Liſts in the publick Records of the Nation. And they not only anſwer this great End, to prove that JESUS CHRIST was the promiſed Seed of *Abraham*, and was come of the Lineage of *David* (according to ſo many old Prophecies concerning the MESSIAH): But I think they are likewiſe deſigned to ſhew that hitherto the *Shebeth*, the Tribeſhip was not departed from *Judah*, ſince his Poſterity through ſo many Generations could be numbered, and their Deſcents traced down. And no doubt the Difference between the Deſcents after *David*'s Time might (beſides many other Ways of reconciling) be interpreted to this Purpoſe, as intended to confirm by ſuch a double Liſt the Truth of *Jacob*'s Prophecy, that till SHILOH came, *Judah* ſhould be a Tribe. And one thing there is obſervable in theſe two Accounts, St. *Matt.* i. and St. *Luke* iii. that as they begin to differ from one another in the Perſon of *David*, ſo they meet again as it were in the Perſons of *Salathiel* and his Son *Zorobabel*, whom the Scriptures had before expreſsly called the *Naſi*, not King or Sovereign, but Head, (Chief of the Clan) of the Tribe of *Judah*. *Zorobabel* was not only a great

great Man among the *Jews* in his Day, (as the famous *Æra* of their Reſtoration was dated from him) but was likewiſe a *Typifier* of the great Reſtorer, the MESSIAH, as may be gathered from the lofty Expreſſions applied to him, *Haggai* ii. 21---23. *Zachar.* ix. 7, 10, *&c.* and ſo his Name could not well be omitted in the Liſts of the MESSIAH's Pedigree after the Fleſh. Theſe Liſts, I ſay, it is thought the Evangeliſts had from publick Records, (as corrected and ſupplied no doubt by the Direction of their *infallible Maſter* the HOLY GHOST.) And theſe Records, together with the moſt of their other publick *Inſignia* and Monuments as a Nation, were ſomewhile after CHRIST's Appearance deſtroyed by *Titus Veſpaſian.* At which Time themſelves were miſerably ſubdued, their City and Temple burnt, and the very Name of them almoſt extinguiſhed. So that, though now a-days there be great Numbers of them ſcattered up and down the ſeveral Nations of the World, yet they cannot call themſelves *Shebeth*, a Tribe; they can produce no Catalogues of Deſcent, no Vouchers for the Diſtinction of Families, as in old Times, and conſequently even themſelves muſt confeſs, that the *Shebeth* is departed from *Judah.*

2. The ſame is to be ſaid too of the promiſed מחקק, *Mehokak*, the *Typifier.* The other Tribes did for a while enjoy this Privilege in common with *Judah*, See *Deuter.*

xxxiii. 21. and *Judg.* v. 14. before quoted: Yea from the Days of *Joſhua* to *David*'s Time or thereabout, which was near 400 Years, the Place of Worſhip with the *Ark of God* and its ſacred Appurtenances, or חקות, *Hakoth*, Types, *&c.* was at *Shiloh* in the Tribe of *Ephraim*, till it pleaſed God to make an Alteration in this Point by his own Authority, as we read *Pſ.* lxxviii. 60. He forſook the *Tabernacle* at *Shiloh*, the Tent in which he had tabernacled among Men, and *v.* 67. He refuſed the Tabernacle of *Joſeph*, and choſe not (*i. e.* gave over chuſing, choſe no longer) the Tribe of *Ephraim*, ויבחר את־שבט יהודה, *(Vajibhar eth-Shebeth Jehudah)* but choſe the Tribe of *Judah*, &c. From this Date it was that *Judah* got the excluſive Privilege of having the מחקק, the *Typifier* between his Feet, *i. e.* among his Deſcendants, *&c.* What is to be underſtood by *Mehokkak*, Typifier, I have already ſhewn, that the whole Oeconomy of firſt the Tabernacle, and then the Temple-Worſhip with all its myſtical Rites, Ceremonies, *&c.* (which we ſee were called חקות לעולם, *Hakoth legnolam*, Statutes for ever, ſerved to this great End of ſetting forth, ſhadowing, typifying, *&c.* CHRIST, the MESSIAH. And this continued in *Judah*, in the Kingdom of *Judah*, after the other Tribes were carried away, without any Interruption till the *Babyloniſh* Captivity. This indeed did for a while put a Stop

to

to it: But it was not an Abolition, or utter Extinction: And the faithful People among the *Jews* under their Captivity, believed in, and looked for a Reſtoration after the Term of 70 Years. This therefore can be no Objection to the Truth of *Jacob*'s Prophecy, becauſe God had not only determined with himſelf, but had likewiſe revealed it to them, that he would again eſtabliſh the Temple at *Jeruſalem*, and once more fix the Place of His Worſhip there. Accordingly we find in *Ezra* and *Nehemiah*, which are the only Scripture Hiſtories of the Nation in thoſe Times after their Reſtoration, that the principal Subject of theſe Books is concerning the rebuilding of the Temple, the Settlement of the Rites and Ceremonies of the Divine Worſhip, the Claſſes and Orders of the Prieſts, and the like. All which Things come under the Interpretation I have given of *Shebeth* and *Mehokkak*, as Tribe and *Typifier*, but are no Way relative to the common Interpretation of them, Sceptre and Lawgiver. For indeed in our Idea of the Word *Lawgiver*, as a Maker of Laws, no Man whatever, not even *Moſes* himſelf could be called a Lawgiver to the People of *Iſrael*. God was their Lawgiver, iſſued out Laws and Ordinances, civil and religious, to them from his own Mouth, and all that *Moſes* or *Joſhua*, &c. or *Daniel* and their other Kings had to do, was to govern the People by, and acording to theſe

Laws. God was to them what King and Parliament are to us; the *Legiſlative* Power, as we call it, was in Him, and only the Executive Power, which we call the *Adminiſtration*, belonged to their Judges, Kings, *&c.* This was their Conſtitution, even when their Nation was in its moſt flouriſhing State. No Man could pretend to the Honour of being their Lawgiver, even then: And after the Captivity, their civil Government fell into various Hands. The Divine Providence ſeemed to take little or no Notice of their temporal Concerns, farther than to preſerve a Stock of *Judah*, till the Time for SHILOH's Appearing ſhould come. This, we may ſay, was the particular Object of God's Care, to provide for the Accompliſhment of his former Predictions, by keeping up a Church among the *Jews*, and a Continuance of Types, Emblems, *&c.* in that Church, till the Manifeſtation of the great *Archetype*, the MESSIAH in human Fleſh. And this is all of the Conſtitution of that Nation, that continued with them to the laſt: Their Kingdom was aboliſhed, the Succeſſion of their *Royal Race* was ſet aſide; the old Limits of their Country were much ſtraitened, every Thing, I may ſay, that related to their worldly Matters, was in ſome Meaſure changed. Only the *Shebeth* did not depart from *Judah* (*i. e.* they ſtill were a Tribe, and could keep Catalogues of Deſcent from their great Predeceſſor and *Nameſather*,

as we may call him, *Judah*) nor a *Mehokkak* from between his Feet, *i. e.* as St. *Paul* illuſtrates the Thing, *Rom.* ix. 3. "To them "pertained the Adoption, and the Glory, and "the Covenants, and the giving of the Law, "and the Λατρεία, the Worſhip, and the "Promiſes, of whom are the Fathers, and "of whom as concerning the Fleſh, Chriſt "came," *&c.* Theſe Privileges they ſtill enjoyed under all the different Situations and Conditions, to which as a State they were reduced. They had their Temple-Worſhip with all its Appendages and Things of myſtical Signification, till at laſt the Temple itſelf was deſtroyed, and ſo of Courſe the Worſhip of God there muſt conſequently ceaſe. Then indeed the *Mehokkak* (every Thing that could be called a *Typifier*) was removed from *Judah*. For now SHILOH himſelf, the *typified One* was come, the Promiſe of God to *Judah* by the Mouth of his Father *Jacob*, was now literally and moſt exactly fulfilled; and Almighty God was no longer under Obligation to take Care of that *once Elect*, but now *Apoſtate* Race.

But here, I know, an Objection will be ſtarted, That the *Jews* continued a People, and their Temple-Worſhip was kept up for a good many Years after the Coming of CHRIST, whom we ſuppoſe to be the SHILOH of the Prophecy: Whereas, ſay the Objectors, one would think thoſe Things (if that

that be the Meaning of the Prophecy) would have failed immediately, and by that Means JESUS CHRIST would have been inconteſtably proved to be the MESSIAH. Now to this Objection (that I may leave nothing of any Weight unanſwered) I have theſe three Things to offer.

1. That this ſays as much againſt the common Interpretation of the Words, as it does againſt mine. For if we take the Words to mean Sceptre and Lawgiver, and Kingly Government to be underſtood by theſe, it muſt be owned; for the New-Teſtament Hiſtory tells us ſo, that there were Kings of *Herod*'s Lineage among the *Jews* after CHRIST's Death. See *Acts* xii and xxvith Chapters. And if it be ſaid that theſe were not Kings of the Family of *David*, nor of the Tribe of *Judah*, it is plain neither was their Anceſtor *Herod* himſelf ſo either. So that, if the *Herodian* Acceſſion was the Æra of the *Shebeth*'s departing from *Judah*, it happened (as before obſerved) 30 Years before CHRIST came, contrary to the expreſs Words of the Prophecy. Or if *Herod* be ſaid to be a lawful King, and that even in his Time, the Sceptre continued in *Judah*, the ſame muſt be ſaid of his Deſcendants alſo. And ſo, I am no more affected by this Objection than our Tranſlators, and their Followers, are. But indeed there is no Ground from the Text for this Objection. For,

2. The Patriarch's Words do not imply any Neceſſity for, or Prediction of the immediate Departure of the *Shebeth* and *Mehokkak* from *Judah* on the coming of SHILOH, whoever SHILOH was. The *Shebeth* ſays he ſhall not depart from *Judah*, nor a *Mehokkak* from between his Feet, עדכי יבא שילה, *Gnad-ki jiba Shiloh*, till SHILOH come. This only expreſſes a Negation that the Thing ſhall not be, *till*, &c. but ſays nothing that looks like an Affirmation of its being done immediately, *when*, &c. A Perſon may promiſe not to do ſuch and ſuch a Thing till to morrow: By that Promiſe he ſtands bound not to do the Thing before to morrow, but there is no Tye upon him to do it after to morrow is paſt. Expreſſions of this Sort are common even in Scripture: I ſhall inſtance in a very remarkable one. St. *Matt.* i. 25. we read that *Joſeph* knew not *Mary*, ἕως οὗ, (which correſponds with the *Hebrew* עדכי, Gnadki) till ſhe brought forth her firſt-born Son. Does it follow from theſe Words that he knew her afterwards? No, the Chriſtian Church always believed the contrary. And ſo in our Caſe the Patriarch's Words contain no Declaration of the Removal, &c. after SHILOH came. This was an Event foretold by other Prophecies, and brought upon them by their own Wickedneſs in rejecting SHILOH when he did come. All that *Jacob* had in his Eye was to propheſy of SHILOH, that he was to come, and to come

too of the Tribe of *Judah*, a Privilege which none of the other Tribes were to look for, becauſe they were to be ſcattered long before, and only *Judah* to have a *Shebeth* and *Mehokkak* till, *&c.* But,

3. I think that the Words of the Prophecy ſeem to ſignify, that the *Shebeth* was not to depart from *Judah*, &c. till at leaſt ſome time after SHILOH was come. *Till* SHILOH *come* (ſo the Words run) ולו יקהת עמים, *Velo jikebeth ommim*, our Tranſlation reads, "And to him ſhall the gathering of the People be;" but literally it may be, and perhaps ſhould be, *Till* SHILOH *come*, and till there be a gathering of Peoples to him. I do not know indeed, if this be conſonant to what the modern *Rabbins* and *Maſorites* call the Idiom of the *Hebrew* Tongue; but I am ſure it is agreeable enough to the Order and Conſtruction of the Words. Nothing is more common in all Languages, than for one governing Particle, Verb, Prepoſition, Adverb, *&c.* to govern two Clauſes or Comma's of one Sentence, without being expreſſed in each of them, of which the former Part of this very Verſe is a Proof: The *Shebeth*, לא יסור, *lo jaſor*, ſhall not depart, *&c.* nor a *Mehokkak* from between his Feet; where the Verb *depart* in the firſt Comma muſt be ſupplied in the ſecond. And ſo here in the latter Part of the Verſe, there is the ſame Reaſon why the Particle *till* ſhould be ſupplied in the ſecond Clauſe,

Clauſe, to connect it with the firſt, *Till* SHILOH *come*; and till there be a gathering, *&c.* This Conſtruction will extend the Continuance of the *Shebeth* and *Mehokkak* in *Judah*, to ſome time longer than the Appearance of the promiſed SHILOH. And this too was fully verified in the firſt Promulgation of the Goſpel. The City and Temple of *Jeruſalem* were allowed to ſtand 40 Years after CHRIST's Reſurrection, to wait for the Repentance and Reformation of the *Jews* (in reſemblance to God's bearing 40 Years with their Forefathers in the Wilderneſs, and to the 40 Years that intervened between *Jeremiah*'s firſt Threatning the Deſtruction of the Temple, and the Execution of it by *Nebuchadnezzar.*) And all this Time the Apoſtles were buſy in preaching Chriſtianity, and eſtabliſhing the CHURCH over the then known World. It is needleſs to be particular in this: The leaſt Acquaintance with *Church-Hiſtory*, either inſpired or other, will diſcover it to be true, that in that Space of Time between CHRIST's Reſurrection, and the Deſtruction of *Jeruſalem*, the Chriſtian Faith was ſpread far and near, and not a Nation or People almoſt of any Note then, but heard the joyful Sound of the Goſpel. And ſo, when at laſt there was (as *Jacob* had foretold) יקהת עממים, *Jikebeth ommim*, a Gathering, ſuch an univerſal Gathering (not of the People, but) of Peoples, of all People,

all

all Kindreds, and Nations and Languages, to SHILOH, by believing and being baptized into his Name, then that divine Providence which had for ſo many Ages protected his once favourite People, the Poſterity of *Judah*, did now withdraw his over-ruling Hand, and allowed the *Shebeth* to depart from *Judah*, and the *Mehokkak* to be removed from between his Feet, by giving up the City of *Jeruſalem*, which was their *Metropolis*, and the *Temple* too, with all its ſacred Ceremonies, Inſtitutions, and חקות, *Hakoth*, Types, *&c.* to a diſmal and irreparable Devaſtation.

Thus, Sir, I am come to an End of this long Diſſertation, and have not only raiſed Objections (which to me appear unanſwerable) againſt the hitherto received Interpretation of this Prophecy, but have likewiſe been at ſome Pains to ſeek and find out another, which might be more agreeable to the primary Signification of the principal Words, and likewiſe more reconcileable to Facts. If what I have offered ſhall be thought ſatisfactory to this Purpoſe, I ſhall look back with Pleaſure on the Time and Trouble it has coſt me: If otherwiſe, I hope every Perſon of Candour will think well of the Deſign at leaſt, though they may not perhaps approve the Method. As to my own Part I ſhall only ſay thus much, that I had no Party-end in View, that the Interpretations I have given of the ſeveral Places I have quoted

from

from the Bible, will hold the ſame, whether we read the *Hebrew* with or without the Vowel-Points; and that I have endeavoured to avoid ſtretching Obſervations and Concluſions to the utmoſt Lengths they might go. I am only afraid my departing ſo frequently from our *Engliſh* Tranſlation may give ſome little Offence: But I hope we are not obliged to attribute Infallibility to thoſe Tranſlators; and I am not the firſt who has taken the Liberty to conſult the Original, and interpret for himſelf.

In ſhort, Sir, you have my Thoughts on the Subject, ſuch as they are, and whatever Sentence may be paſſed upon them by ſome of the learned Ones of the Age, our Monthly Reviewers, Orthodox Deiſts, *&c.* if they ſhould come into their Hands, I ſhall reſt myſelf upon the Approbation of God and of all good Men, which I ſhall always in all my Studies endeavour to deſerve.

I am, &c.

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